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Israel's Predecessors

A Re-Examination of Certain Current Theories

SABATINO MOSCATI*

THE subject of the present article, Israel's predecessors, may be called a commonplace of Hebrew and Semitic studies. No history of Israel, no work of introduction to the Old Testament world, no general treatment of Semitic peoples or languages, but deals in passing with this question. On the other hand, however, studies specifically dedicated to the exclusive and exhaustive treatment of this subject have for some time been lacking. To find such a study one must go back to 1930, when Professor Maisler published his *Untersuchungen zur alten Geschichte und Ethnographie Syriens und Palästinas*, or further still to 1913, when Franz Böhl published his *Kanaanäer und Hebräer*. These works obviously could make no use of more recent and important discoveries in the field of Ancient Near Eastern studies, in particular the Mari texts; moreover, being essentially based on biblical data, they not infrequently found themselves obliged to draw doubtful conclusions from doubtful premises, in view of the well-known critical problems affecting the books of the Old Testament.

In order, therefore, to learn what theories are now current about the predecessors of Israel, we have to seek them in the various general works which I have mentioned. Here, despite the inevitable divergences, we find certain theses which recur with special frequency. There are three such theses in particular which I would like to consider now: the first is, that the Semitic peoples came into Syria and Palestine from the desert around 3000 B.C.; the second is, that it is these peoples who are to be given the name "Canaanites"; and the third is that a new Semitic immigration into Syria and Palestine took place about 2000 B.C., and that the peoples taking part in it are to be called "Amorrhites."

A critical examination of these views, on which is based the present-day reconstruction of the historical vicissitudes of Israel's predecessors, will be the object of the present article.

* * *

Semitic peoples, then, came into Syria and Palestine for the first time about 3000 B.C. What are the grounds for this assertion? In the absence of any direct evidence, two indications are usually brought forward: the first of these is drawn from the figure-sketches in Egyptian records of the period of the Old Kingdom, which, we are told, show the people of Syria with typically Semitic physical characteristics; the second is supplied by Syro-Palestinian place-names, which, we are likewise told, show Semitic forms both in the

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names of mountains and rivers, which are normally the most ancient names, and also for a series of towns which archaeological research shows to have been founded in the third millennium before Christ or even earlier.

Let us examine these arguments one at a time. That the Syrians on Egyptian monuments show Semitic characteristics is a judgment generally accepted and repeated from Kittel's *Geschichte des Volkes Israel* down to Hitti's *History of Syria*. Let us see how solidly grounded this judgment is. Inspection of the Egyptian monuments suffices to confirm the existence of a distinctive type characteristic of the peoples of Palestine and Syria. The constituent features of this type are: prominent curved nose, full pointed beard, hair falling to the shoulders, often bound with a ribbon; often, but not always, a kilt as clothing. It must be at once noted, however, that these features are not all, and not always, peculiar to the Syrian type as distinct from that of other peoples. The Libyans especially have much in common with this type, and indeed are to be distinguished only by their dress, often but not always with the addition of an ornamental tuft on the forehead and a curl in front of the ears. It so happens that some claimed a given figure as Syrian by the same arguments which others used to maintain that it is Libyan. A further remark which must be made is this: that these characteristics are all, with the single exception of the shape of the nose, details of adornment, extrinsic to the physical structure itself, and so unfitted to serve by themselves as ethnic determinants. Finally, the idea that a curved nose is a distinctively Semitic characteristic is too worn-out to merit discussion; it has long been known that this feature is to be found in both the predominant races of Nearer Asia, that is to say, both in the Oriental or Iranian type, with its Assyroïd variant, and in the Armenoid type; and it is well-known that neither of these races is to be identified as Semitic, and that the very con-

cept of a Semitic race is now commonly rejected by anthropologists. Hence we may conclude that the Semitic character of the Syrian type as represented in Egyptian monuments is an unfounded conclusion. The most that can be concluded from the Egyptian evidence in this respect is that certain characteristics, for the most part not affecting the physical structure, are habitually attributed to the peoples of Syria and Palestine, and that these elements persist with a certain constancy over a space of time, which leads to the supposition—unless such representation became merely an artistic convention—that the population of those regions did not during that time undergo radical modification.

The argument from place-names is sounder. Examination of the names of mountains and rivers, and of towns which arose in the third millennium or even earlier, does in fact show that the Semitic element, if not universal, or nearly so, as is frequently asserted, is certainly extensive. It is true that one might object on principle, that the names are attested by second-millennium sources, so that it remains possible that they were names recently introduced in place of earlier ones of which we have no knowledge. Such a systematic substitution is, however, sufficiently unlikely; it is more likely that the same conservatism which has preserved those names, with but slight alteration, down to our own day allows us to suppose that they are the ancient names. Hence we may conclude that it is probable that there were in Syria and Palestine, before the second millennium B.C., Semitic-speaking peoples.

This, however, is far from proving that the first Semitic penetration took place, as is commonly said, towards the year 3000. It is true that the geographical names go back to ancient times, but the point is, that they go back indefinitely, and not just to that particular date. Moreover, an invasion ought to have left its traces for archaeologists to identify, but this is not the case; or it should be reflected in variations of anthropological

type, and this too, as has already been said, is not the case. We must then admit frankly that the hypothesis of a Semitic invasion towards the year 3000 is without foundation. I think that this hypothesis owes its rise simply to the fact that the beginning of the third millennium marks in the Ancient Near East the beginning of history, and so of historical documentation, so that the elementary blunder has been made of making the arrival of a people coincide with the first attestations of its presence.

To sum up, the current opinion on the first penetration of the Semites into Syria and Palestine needs revision and modification. The Egyptian evidence proves nothing at all except a certain continuity of type through a period of time. The place-names make it probable that Semitic-speaking peoples were in the region before any direct attestation of them in our sources, that is, before the second millennium B.C. But when and how those peoples got there—whether by violent conquest at a given time, or by a long and peaceful process of infiltration—we have no means of telling.

* * *

Let us go on to the second point. Who were the Canaanites? Is it correct to give this name to the first Semitic peoples of Syria and Palestine? There is no need to say that the use of this name is taken from the Old Testament, and that even in the Old Testament it is extended to cover also the non-Semitic peoples who preceded Israel. The question now is, whether the name is an appropriate one or not, and what is its history.

As I have already mentioned, it does not seem to me opportune to base the beginning of such an inquiry on biblical data. The problems of composition, redaction and interpolation which beset the various books risk making premises and conclusions chase each other round a vicious circle. Let us rather take as our starting-point the earliest inscriptions in which the names "Canaan" and "Ca-

naanites" are to be found, whether in the languages of Syria and Palestine, or in Egyptian and Accadian sources. Historically these latter sources—the foreign ones—are at our disposal from a far more ancient period than the native ones, beginning as they do in the third millennium, while the native sources do not begin until the second. We are, however, at once struck by the fact that neither the geographical term "Canaan" nor the ethnic one "Canaanites" is to be found in Accadian or Egyptian texts before the second half of the second millennium.

Beginning with the Accadian inscriptions, the earliest in date is that of the statue of Idrimi, king of Alalakh, recently published by Sidney Smith and attributable to the 15th century B.C. Here there is mention of the town of Amnia, probably a little to the north of Byblos on the Phoenician coast, and it is said to be "in the land of Canaan." After that we have abundant documentation in the Amarna letters, written at the end of the 15th century and the beginning of the following one. An analysis of the various references shows that by "Canaan" is meant the Phoenician coastal region, from Akko to Ugarit. This is all the documentation we have in Accadian; of the ethnic term "Canaanites" we have here only one mention. This gives rise to various possible considerations: the first is, that the geographic name seems to have preceded the ethnic one; the second is, as we have already pointed out, that the name seems to be of late origin, not being attested until after 1500 B.C.; the third—and it is one worthy of special note—is that the sources in which the name occurs, though they are in Accadic, do not come from Mesopotamia, but from Syria, Palestine and Egypt; which seems to confirm that the use of the name was limited to a region—the Phoenician coast—which was not in direct contact with the Mesopotamian states.

Let us turn to the Egyptian sources. Here we find both the geographical term "Canaan" and the ethnic one "Canaanites." The first

reference here is that on a stele of Amenophis II, and so from the second half of the 15th century, in which there is mention of "Canaanites." Other references are to be found from time to time up to the 10th century. The material, however, is but slight: less than ten references in all, and they furnish no conclusive indication of the whereabouts of "Canaan." Thus one may note in the Egyptian sources too the late date—more or less contemporary with that of the Accadian documents—at which the references begin to occur; and this confirms the hypothesis that the name is likewise of late origin, since otherwise the historical inscriptions of the Pharaohs would in all probability have recorded it earlier. In the second place we are struck by the extreme rarity of the references, which once more points to a use of the term very restricted in place and time.

We now come to the native sources. An Ugaritic administrative text, which may be dated about 1400 B.C., contains a list of workmen along with their countries of origin, and among them is one who is called a "Canaanite;" but it is naturally impossible to say exactly what is the geographical connotation of the term. Many centuries later, some Laodicean coins, with the inscription "Laodicea metropolis of Canaan," show that that city, on the Phoenician coast near Ugarit, was accounted part of "Canaan." That the Phoenicians referred to their land as "Canaan" is furthermore confirmed by classical sources. Greek authors use the word *X̄va*, that is, "Canaan," of Phoenicia and of its eponymous hero, progenitor of its people. The Gospels confirm this use, for the "Canaanite" woman of St. Matthew (15, 22) is identical with St. Mark's "Syrophenician" woman (7, 26). Most significant, however, is no doubt a well-known passage of St. Augustine which shows that the Phoenician colonies in Africa still remembered the name "Canaanites" as that of their ancestors. When asked what they were, writes St. Augustine, the North African peasants would answer in the Punic

tongue "Chanani," that is "Canaanites." The native evidence, therefore, confirms the conclusion to which the Amarna letters point, namely, that "Canaan" is a name given to the Phoenician coast, and "Canaanite" to its inhabitants; a name which is attested only after 1500 B.C.

We so come finally to the much-debated biblical data. This material has been subjected to detailed examination by Böhl and Maisler. The conclusion to which this examination leads is that the names "Canaan" and "Canaanite" are used in the Old Testament in two distinct senses: first for the Phoenician coastal region and its inhabitants, along with a few colonies in the interior; and secondly, as general terms for Palestine, from the Mediterranean to the Jordan, and its inhabitants. One passage (Genesis 50, 11) even refers to Canaanites beyond the Jordan, but this is taken to be a gloss. If we now seek to determine the relationship between the two different uses of the terms, it appears in the first place that the more restricted sense is to be found already in the most ancient strata of the Old Testament, whereas the more general use, though not unknown to the ancient strata, is predominant in the later ones. Moreover, while a general denomination could only with difficulty have become progressively restricted in sense, it is easy to suppose the contrary, namely, the extension in the course of time to the whole country of the name of one part of it, as a result of the colonial, ethnical and commercial expansion characteristic of the Phoenician cities. Finally, this solution is in agreement with the data of extra-biblical sources. It is therefore from every point of view probable that the sense "Phoenicia" and "Phoenician" is the original one in the biblical texts, whereas the extension of the terms is a secondary phenomenon, entirely analogous moreover to what took place with other terms, such as for example "Hittite," which from designating the Anatolian colonies of Upper Syria comes

to be applied to all the Syro-palestinian peoples.

Let us now see if the etymology of the word may not furnish further indications. There is an old etymology for the word "Canaan," dating from the beginning of the 17th century, and current up to Maisler's *Untersuchungen*, taking the word to mean "lowland," with reference to the situation of the Canaanites in the valleys of the coastal region, as distinct from the Amorrites of the mountainous interior. Of late years this etymology has been steadily losing ground, ever since Professor Speiser pointed to the use in the Nuzi texts of the common noun *kinakhkhu* meaning "purple." This word seems to be Hurrian, not Accadian, in origin; however this may be, its meaning is well-attested, and so "Canaan" would be the "Land of the Purple," referring to the distinctive local industry of dyeing wool in reddish-purple. The new etymology seems to me to be important not so much for its own sake, as for its coincidence with that of the name "Phoenicia," derived as is well-known from the Greek *phoinix*, "purple." Moreover, if this etymology be correct, we have here also the explanation of the word's relatively late attestation. The Nuzi texts date from the middle of the second millennium B.C., the epoch of the Hurrite expansion in the Ancient Near East. It is therefore likely that it was precisely at that time, and probably outside the region itself, that there arose this name for it, which the Greeks were later to reproduce so exactly.

Let us now sum up our conclusions. "Canaan" is in all likelihood a geographical term referring to Phoenicia, and "Canaanite" a name for the Phoenicians. The names seem to be of foreign origin, and such evidence as we have at present points to the middle of the second millennium B.C. as the time of their origin. They were later taken over by the Phoenicians themselves, and so became extended to their colonies and ethnical or commercial ramifications. Some of the sources or strata of the Old Testament generalize the

name so as to apply it to the whole of pre-Israelite Palestine this side of Jordan and its inhabitants.

As we see, there is no reason to call "Canaanites" the Semitic peoples who are supposed to have been settled in Syria and Palestine before the second millennium B.C. If one wishes to make a purely conventional use of the term, there are of course no limits to the possibilities; but if we wish to use it with a precise ethnical sense, this can only be, it seems, that of "Phoenician."

* * *

We come now to the third of the points at present under discussion: the Semitic immigration into Syria and Palestine supposed to have taken place about 2000 B.C., the participants in which are called Amorrites. We all know that this term also, like "Canaanites," is that of the Old Testament, which applies it to the whole or to part of the pre-Israelitic population; we know too, that the term has been taken over from the Old Testament into common use. Here too, however, a critical examination is called for in order to determine the grounds for this use, and the exact meaning and history of the term.

It must be said at once that this question is more extensive and complex than in the case of the "Canaanites." The Amorrites spread into Mesopotamia as well; indeed, the name is found there so far back as the third millennium, a fact which has led some to put back the date of their appearance on the stage of history, while others, taking the name as a mere geographical term—"Amurru" means "West" in Accadian—deny that it had a definite political and racial connotation before the middle of the second millennium, when a little estate is called "Amurru," as evidenced in Syria by the Amarna letters. In face of this divergence of opinions, let us see if a resifting of the evidence may clarify matters.

Let us begin once more with Mesopotamian sources. The Sumerian word

MAR.TU, Accadian Amurru, used as a designation of locality, or of its population, or of individual members of that population, appears from the period of the first dynasty of Ur, that is, according to the shorter chronology now in favour, from the middle of the third millennium B.C. Sargon the Great is said to have conducted a campaign against this region, conquered it, and subjugated the four corners of the world. One of his successors, Sharkalisharri, defeats the Amurru in the region of Basar, which is in all likelihood to be placed West of the Euphrates. King Gudea, around the year two thousand, has great blocks of stone hewed for his temple in Amurru; and as Mount Amanus is mentioned in the same context, it is likely that the two regions were not far apart. Somewhat later, King Shu-Sin asserts in a dedicatory inscription that he has driven the forces of the Amurru back into their own land, and built a wall against them; and his successor Ibbi-Sin names one of the years of his reign: "year in which the Amorrite nomads, a tumultuous horde that have never known cities, submitted." This description of the Amurru as nomads is found several times in neo-Sumerian literature. There is a poem which speaks of "Amorrite nomads that know not corn," and a myth describes "the Amorrite, who digs for truffles at the feet of the hills, who bends not the knee, who eats raw meat, who in lifetime has no house, and after death no tomb."

These are the more ancient references to the Amorrites in Mesopotamian texts, those prior to the epoch in which their rise as a political force is commonly put. What meaning are we to attach to this evidence? Are we to conclude, as Professor Maisler does, that it points to a much earlier origin for these peoples? This might seem obvious, but it is not so. It must be borne in mind that the Sumerian MAR.TU, Accadian Amurru, is not only a proper name, but also, beyond all doubt, a common noun, meaning "West." One must therefore ask whether, in the more

ancient Mesopotamian texts, this word refers to a definite region and its inhabitants, or is used generically for "West" and "Westerners." It is to be noted that, apart from the name itself, there is no linguistic, religious or other element to characterize the people referred to, and no trace of the characteristics attributed to the Amorrites at a later period. It seems therefore likely that the name as it occurs in the more ancient texts is simply a generic one with the meaning "Western" region or people. Towards the beginning of the second millennium, this meaning will apply to a new Semitic population with its own characteristic features, and the name will so acquire in this connection a more positive and concrete connotation.

Let us therefore say something about this population. It is beyond doubt, that at the beginning of the second millennium the whole Mesopotamian region saw the advent of new dynasties. These dynasties, prominent among which is that of the famous Hammurabi, are characterized by a wealth of onomastic peculiarities, evidenced by the hitherto-known Mesopotamian texts, and fully confirmed by the documents recently discovered in the city of Mari. This latter source moreover carries us still further by revealing the existence of similar dynasties in Upper Syria as well. To supplement all this we have the Egyptian execration-texts, which may be dated 20th-to-19th century B.C., which record for Syro-palestinian monarchs names belonging to a large extent to the type which has been mentioned.

In scientific usage, the new peoples are commonly called Amorrite. It is well to note, however, that this nomenclature does not meet with universal approval. A German scholar, Professor Noth, has pointed out that we have no proof that this was in reality the name that was given to these peoples, or regarded by them as their own. It seems to me, however, that there are certain indications of this: Hammurabi bears the title of King of Amurru; one of his successors calls himself

King of the Land of Amurru; the designations "chief of the Amurru," "secretary of the Amurru" are given to many officials; and the Mari texts now record for us the titles "Grandee of the Amurru," "Scribe of the Amurru," belonging respectively to a high military rank and to an administrative one. But even so, there is nothing to prevent these terms having here the same generic sense "West" and "Western" which we have seen to be characteristic of them in the preceding epoch: a sense completely appropriate in reference to these peoples, who—for I do not think weight is to be attached to the doubts expressed by various scholars—did in fact come from the West of the Mesopotamian valley. In other words, these new Semitic peoples may likewise be called Amorrhites, but that does not necessarily mean that the term has acquired a precise ethnical connotation, nor is one forced to link the name with the elements, of essentially linguistic character, which are characteristic of the new peoples.

Let us now pass on in time to the second half of the second millennium. Here once more the Amarna letters occupy the forefront with the evidence they supply. The name Amurru is here found repeatedly, but it has now acquired a restricted and precise connotation both geographically and politically. Geographically, Amurru is now a district of Syria, lying between Beyrouth in the south and Arvad in the north, and embracing the area of the Lebanon and Antilebanon. Politically, it is a state, over which Abdi-Ashirta secures recognition as sovereign, so founding a dynasty that lasted about two centuries. What is the relationship between the two senses of the term? It seems likely that the geographical term existed before the rise of the state, and that Amurru was an Egyptian administrative district which later, with the successes of Abdi-Ashirta, was absorbed into the latter's kingdom, and gave to it its name. But why was the district called Amurru? Here we have no certain knowledge; but

there is no difficulty in supposing that the Egyptians and Syrians took the Accadian term for the whole region and applied it to a definite part of that region. We are unable, however, to link up more closely the uses of the term Amurru: those linguistic features which have been mentioned as characteristic of the dynasties of half a millennium earlier are found here only sporadically amid a multitude of others, and can in no way be said to be distinctive or characteristic of the ruling dynasty of the new state of Amurru.

In the Amarna period our material is increased from various Egyptian and Hittite sources, which give us a notable confirmation of the new senses of the term Amurru which have just been mentioned. The Hittite sources, in particular, trace the history of the relations between the Anatolian empire and the kinglets of Amurru, and bring out clearly the political value of the term.

At this point we may turn to the examination of the biblical data. Here we meet only the ethnic name "Amorrhite," and not the geographical one; and this ethnic term is met with in three different uses: in one of these uses it designates the inhabitants of the mountainous interior of Syria and Palestine; in another it refers to certain states beyond the Jordan; and in a third it is applied to the population of the whole region in general. Once more we are obliged to fall back upon hypotheses in the attempt to fix the relationships between the different uses. The scholars who dealt with the problem in the past, Böhl and Maisler, arrived at the following solution, in which they agree substantially with each other: the Amorrhites are the most ancient Semitic population of Syria and Palestine, and the same people as appear under the same name in Mesopotamia; the Canaanite inroad, taking place in the second half of the second millennium, confined the Amorrhites into the mountain-country and the country beyond the Jordan, so determining the limitation in the geographical sense of the term.

This reconstruction lies open to several ob-

jections. In the first place, we have seen that the Mesopotamian sources do not allow the attribution with certainty to the term Amorrhite of any distinct ethnical connotation, and that it is in all probability a mere geographical designation meaning "Western." In the second place the term itself, found in Mesopotamian sources from the third millennium, is not found in Egyptian or Syro-palestinian ones until after the middle of the second millennium; so that everything points to its being a term of Mesopotamian origin taken over only much later, and with a definite limitation and modification of sense, by the peoples of Syria and Palestine and of Egypt. In the third place, there is no proof of a Canaanite invasion at the period indicated.

This being so, it seems to me that the best way of solving the problem presented by the biblical texts is to turn it the other way round, that is, instead of seeking an objective denotation for the term in the biblical uses of it, to try to find an explanation of biblical usage that fits the facts as we know them. It is to be noted that the only known use of the term "Amorrhite" current in Syria and Palestine on the eve of the Israelite occupation is its use to designate the state of which we have spoken. It is therefore probable that the biblical use of the term is derived from its use as a name for that state and its people just as the biblical use of the term "Hittite" is derived from the name of the Hittite colony-states of Upper Syria. The development of the use of the two terms is likewise probably analogous: just as the spread over the surrounding region of elements originating in the Neo-Hittite states brought about the generalization of the word "Hittite" to apply to the entire pre-Israelite population, so the spread of elements from the state of Amurru and its dynasty may have given rise to a similar generalization of the name. I do not wish to attribute to this hypothesis any more weight than it merits; but at least it is certain that it fits in better than any other with the considerable extra-biblical data at our disposal.

We may now gather together the results of our inquiry. "Amurru" is a geographical term occurring in Mesopotamian sources from the third millennium B.C. and meaning "the West," that is, for Mesopotamia, the Syrian desert and the Syro-palestinian region. "Amorrhites" are thus the inhabitants of that West, "Westerners." No ethnical characteristics can be attached with any certainty to the term. There are, it is true, proper names distinctive of the Mesopotamian and Syro-palestinian dynasties at the beginning of the second millennium, so that these may be taken as belonging to a distinct ethnical group; but this group does not coincide with the "Amorrhites," for not all the latter show this type of proper names, so that the new ruling class can be called Amorrhite only in the common sense of "Western." In the middle of the second millennium, the name Amurru is adopted in Syria and Palestine and in Egypt to designate a definite region and state of the "West;" and this is the only use of the word there of which we have certain knowledge. From this use is derived—and here we enter the realm of hypothesis, supported however by the evidence offered by the environment—the biblical term "Amorrhite," for the state of Amurru and its ruling class in the dispersion which followed the collapse of that state, and then, by generalization, for the Syro-palestinian peoples in general.

From what we have just been saying, it would seem that the thesis, according to which the name "Amorrhite" refers to a Semitic population which about the middle of the second millennium invaded Mesopotamia and the Syro-palestinian region, is inexact on several counts. Apart from the fact that one may perhaps speak of such an invasion in Mesopotamia, but little or nothing of the sort is to be seen in Syria and Palestine, Amurru is a name which goes back to before the epoch in question, was originally a common rather than a proper name, and was applied at various times to various geographical and

ethnical entities without being characteristic of any of them.

Gathering together the various features of our argument, we perceive the inexactitude of the picture usually painted of the predecessors of Israel. We can no longer speak of a penetration of Semitic peoples into Syria and Palestine about 3000 B.C.; "Canaanites" and "Amorrhites" are makeshift terms, probably or even certainly of non-native origin, which do not correspond to the ethnical entities which it has been sought to make them represent. Moreover, apart from the question of their names, the very existence of these entities as individual peoples is extremely doubtful. Indeed the so-called Canaanites are in the last analysis simply the non-Amorrhites, and so have a purely negative individuality, while as for the so-called Amorrhites, the individuality they exhibit is confined to certain characteristics in proper names, and perhaps in language, which distinguish them; it is true, from the Mesopotamian peoples, but are not so distinctive within the North-Western group of Semitic languages and peoples.

In conclusion, all that is left to us is the reasonable presumption that there were Semitic peoples in Syria and Palestine many centuries before the coming of Israel, without our being able to see any clear division of these peoples into distinct racial groups. Such a division doubtless existed, and was probably more complex than the traditional one into two groups, Canaanites and Amorrhites, might lead one to suppose; but the point to be noted is that this latter division is an artificial one and does not reflect a real historical situation.

It seems to me that the whole question of the Semitic peoples in Syria and Palestine is to be reconsidered and reformulated in its essential lines. It is to be noted that the general classification, proceeding on geographical lines, attributes an individuality of their own, notwithstanding the variety of their com-

ponent elements, to the great groups of Accadians, Arabs, and Ethiopians, but does not attribute any such individuality to the peoples of Syria and Palestine, two regions which are each the continuation of the other, so that they can be, and often are, united under the common name of Syria in the broader sense, or Greater Syria. Now this diversity of procedure is, in my opinion, the fundamental defect lying at the root of the numerous difficulties and differences of opinion to be met with in the classification of the North-West Semitic peoples. One must first of all recognize—as has not yet been done—the existence and independence as an ethnical group of the North-West Semitic peoples, or of the Syrians, if one wishes to use a geographical term parallel to "Arabs" and "Ethiopians." It is true that this group shows great variety in its composition; and its very individuality may be the result of multiple movements from without and not of original conditions. But is not the same thing true of the Accadians and the Ethiopians? And as for the variety of the constituent elements, is not the same variety to be found, for example, among the peoples known complexively as "Arabs"?

After admitting the historical entity of the "Syrians," we can afterwards proceed further to the identification of each of the ethnical elements which enter into its composition. But the historical perspective will now be much truer, and so many of the incongruities of form and of substance which beset the scholar's path today will automatically fall into place. We shall see at once that in the Israelite epoch various component elements are clearly distinguishable: Hebrews, Aramaeans, Phoenicians, Moabites, Edomites, Ammonites and so on. As for the preceding period, we have for the moment no clearly distinctive elements, and must give up the use of the terms "Canaanites" and "Amorrhites" in the senses discussed above.

The considerations we have been putting forward are significantly confirmed by lin-

guistic data. The linguistic concept of "Canaanite" has of late years been progressively disintegrating, so that it has been justly observed that it no longer has, in substance, any but a negative meaning: by "Canaanite" we mean whatever is not Aramaic. Now, we have said that "Amorrite" as a linguistic term has no denotation other than that of a certain number of North-West Semitic characteristics without further specification. Hence

from the linguistic point of view also these terms have been cleared away, and all we are left with in Syria and Palestine before the coming of Israel is simply North-West Semitic, or Syrian, if one wishes to use a linguistic terminology parallel to the ethnical one just mentioned. Only with the documentation of Hebrew, Phoenician, Aramaic and so on can we carry out a dialectical differentiation.

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Did Jesus Speak to Our Society?

HAROLD G. BARR*

DID Jesus speak to our Society? Can we today find anything in the teachings of Jesus to give us a clear Christian direction in attempting to handle our pressing social problems? As biblical instructors, can we point to any certain "thus saith the Lord" in social affairs, or must we remind our students that the most to be hoped for in Jesus' teaching is some guidance to their personal lives? In other words, did Jesus have any social teaching?

The very raising of such questions may appear to be outmoded. All those who have lived in America in the last half century have been brought up on the so-called social gospel. Francis Greenwood Peabody, Walter Rauschenbusch, Shailer Mathews and the English Robert F. Horton answered these questions in a thorough and scholarly fashion a generation ago. The great Columbus preacher, Washington Gladden, aroused the church to its social obligations before many of us were born.

But regardless of the possibility of saying anything new or constructive on the subject, there seem to be valid reasons at the present moment for again opening the question of the biblical basis, if there be any, for social improvement or reconstruction. At least four grounds for such discussion appear pertinent: 1. The pressure of modern society and social affairs upon all of us. 2. The revolutionary social changes, especially the demand of peoples for human rights, throughout our

entire world. 3. The current swing away from the social gospel and the sharp criticism of the social reformers which have been manifest in the church in the period since the Second World War. 4. The increasing need among Christians for a sure Word of the Lord.

People living under any kind of social system have at times been made aware that society motivates, modifies, restricts, inspires, and sets the character of their individual, personal existence. A man may sing bravely "I am the master of my fate," but however favorable an environment he may be in, society on occasion will remind him that there are limitations. And the years since 1914, when the murder of an insignificant archduke turned the whole world upside down, have seen men increasingly caught in the pressure of society. The students in our classes cannot set up their schedules, decide on their careers or plan to be married without asking what chance society will give them to make real their personal dreams. A graduate in business, having been ordered into the Air Corps twice in ten years, having to leave his family and his work, finally sold his hardware store to enter the military forces as a career. But he, as all other conscientious, intelligent Christian young men, was forced to ask: Can the Christian gospel do anything about this society? Granted that Jesus will teach me how to live a good life in a bad world, will he have any guidance that we may make for our children a better world?

And this pressure of society is not simply on American youth. The revolutionary social changes of our time are world-wide although they are brought into our living rooms by radio and tossed upon our doorsteps in the daily papers. My generation was not born into a world. The world was only a map in a

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book. But high school boys have now flown around the world, and the political affairs of Kashmir endanger the personal plans of the average 4-H Kansas farm boy. He has heard of foreign missions, but they were indeed foreign. Now he is concerned about the world mission of the church. Did Jesus have something to say about the world? Something which can shed light on our social confusion?

It is strange but true that during these times, when the necessity for a social gospel has become increasingly evident to the common man, the official and scholarly interest of Christianity seems to have swung in the opposite direction. The teachers of the social gospel who opened this twentieth century are now ridiculed as dreamy idealists who tried to substitute an optimistic humanism for the stern, realistic individualism of Jesus. Theology has therefore replaced Christian sociology and liturgics has been proposed to the common man as an alternative to social passion.

The narrow biblicalism of times past which searched the Scriptures to find an exact, specific admonition for every particular situation does not appeal in our day to any considerable number of ordinary Christians, much less to Bible students. Furthermore, honesty demands that we treat the Bible fairly. We need not look for positive instructions from Jesus for our labor-management disputes, American immigration problems, or the school segregation issue. The particular social problems which disturb us most did not come into the Master's view at all and no twisting of proof texts can make him pronounce upon situations yet unborn. Even on such social institutions as the family which have continued from his day to ours, Jesus said little or nothing. But if we cannot find in him some authority for our social action, we have come to a sorry estate. He is our Lord, the final basis of the Christian's faith and life. He must have some word or we are without authority.

The Old Testament prophets certainly of-

fer the would-be social reformer both inspiration and guidance. The prophets have little significance apart from social affairs. Paul did much to interpret the social duties of early Christians as he saw them. To the early church itself, we may look for a measure of enlightenment as we see how these first century disciples tried to bring the spirit of Christ into their society. But however much or little can be discovered in the prophets, in Paul or the church, these cannot but be secondary authority.

Considerable leadership in the social reformation of our time must be assessed as purely secular. Ministries of mercy which began in the church have been taken over by agencies far removed from anything which can be called religious. An increasingly wide variety of benevolent causes today never have known a remote religious connection. Is it possible that the followers of Christ will be indifferent to the suffering of the world because this suffering presents itself *en masse* rather than as individual suffering persons, or must we admit that whatever social compassion comes to Christians can be directed only through secular channels because Jesus had no word to say?

A year ago, Dr. Davies reminded us that Jesus was not primarily a social reformer but a prophet of God and that his emphasis was never upon society as such, but rather upon the worth of the individual person. A careful reading of his paper, it seems to me, will convince anyone that both his general thesis and his particular instances are correct. An independent reading of each of the four gospels, deliberately to find the sayings of Jesus which deal with social questions, will not only bring conviction that Jesus' chief interest was in individual persons, but may raise a doubt as to whether he said anything about society.

For about twenty years, in a class called "The Social Teachings of Jesus," put into the university curriculum, by the way, more than thirty years before I came to the campus, I have sent the students to the gospels with a

list of present-day social issues, asking them to give references to the sayings of Jesus which they feel apply. Some of the replies received have been remarkable examples of biblical exposition. Jesus, for example, discussed economic and industrial relations because he once said: "Did ye not know that I must be about my Father's business?" Jesus said something about government when he told the parable of "a nobleman (who) went into a far country to receive a kingdom." Thoughtful students, however, have recognized that Jesus' concern was with persons.

This, then, must be the starting point. Jesus would say to us that, however large society may be, or however complicated social problems may become, God's interest is in persons and that we dare not forget. A secular sociology or a secular government might possibly devise principles and enact laws for masses of people, but Christian social thinking must remember at all times the good of the separate person.

Three directions of search seem to be indicated if we are to find in Jesus himself authoritative counsel for our social activities: (1) as indicated already, the personal emphasis in the social gospel, (2) the social emphasis which underlies all teaching of the personal gospel, and (3) the social application of general principles given by Jesus in personal terms. The first of these concerns Jesus' use of family terminology and family ideals. The second has to do with his teaching of the kingdom of God. The third related to the practicality of all Jesus' teaching. Let us look at Jesus' teaching of the kingdom of God, then as to the relevance of the fraternal society, and finally at some general principles of wide social application.

Whatever view we take of the meaning of the kingdom of God or its relation to Jesus himself, we must agree that this is a social idea. Although the Jews of Jesus' day held radically variant opinions of the nature of the kingdom and the means by which it would come, it was in all conceptions a social idea.

Whether as thought of in its crassest nationalistic form or in its most ethical and spiritual, the kingdom of God for all Jews of Jesus' day was a new, divine society. And Jesus, when he used the term, must have held something of this popular meaning or, as Rauschenbusch reminded us, he did not make a proper use of the kingdom of God at all. The Jews were looking for a society transformed by God. Jesus too was proclaiming the nearness of that society.

Of the currently popular ideas of the meaning of the term, kingdom of God, two miss the point entirely. Whatever justification there is in the gospel for a doctrine of immortality or for the inner spiritual life, Jesus did not intend either "being saved and getting to heaven" or "the hidden life with Christ" when he spoke of the kingdom of God. However modified by Jesus, his teaching of the kingdom began in the expectation of his day for a restored Jewish commonwealth. About three characteristics in Jesus' doctrine of the kingdom, then, it would seem to me, there could be no question: (1) It was in a very real sense a kingdom or society, (2) It was a society in this world, even though called "the new age," and (3) It was God's kingdom, the gift of God rather than the development of men. On the last point, however, it should not be assumed that Jesus made no place for the work of men, that men had no part whatever in the coming of the kingdom.

If we turn to the Gospel of Mark, without any reference whatever to the other gospels, at least seventeen specific statements of Jesus can be found which give us an outline of his thought of the kingdom. Even if we raise scholarly questions here as to the historicity of the exact wording, how much we can be sure without question that Jesus himself said and how much the early problems of the church made additions or variants, it would appear that Jesus' own thought is clear enough that we may make five definite assertions as to his use of the phrase kingdom of God: (1) The kingdom is at hand. None of

the teaching or action of Jesus seems to make sense apart from the expectation which he had in common with John the Baptist that his own time was critical in relation to the coming kingdom. (2) Jesus believed he bore a unique relation to the kingdom. A number of statements bear out this contention. About each one there may be specific questions. But the cumulative effect of all of them, indeed of the whole of Jesus' ministry in Mark, is that Jesus believed God had laid on him a responsibility for the kingdom which had never been placed on any other prophet or teacher. He is the "bridegroom," the "son of man" and will occupy a most exalted place "when he comes in his glory." It may be said that the trial of Jesus, even the violent opposition which arose long before the trial, makes difficult any intelligent explanation without a belief on Jesus' part that he had a peculiar place in the kingdom. (3) The kingdom was God's kingdom. When it came in its fullness it would be with God's "power." The kingdom was to be "received" by men. That Jesus' proclamation of the kingdom and his anticipatory demonstration of its power, as the driving out of demons, could be interpreted as the work of the devil seemed to Jesus the height of blasphemy. That the mighty works of Jesus were purely human could not be allowed. "A kingdom divided against itself cannot stand." This is God's kingdom. (4) The kingdom seems to be both here and hereafter in Jesus' teaching. Those who have given up much to follow Jesus shall "receive a hundredfold in this world." The young man who had kept all the commandments was "not far from the kingdom." But the culmination of the kingdom certainly was "in the age to come." Jesus was not to "drink of the fruit of the vine, until that day" when he was to drink it anew in the kingdom of God. (5) The fifth point which seems quite obvious and clear in reading Mark, I am well aware, will not be agreed upon in this company. The obvious meaning of Jesus' words, in this instance, will not be accepted either as obvious

or as clear. I shall, therefore, merely mention the point and present my reasoning a bit later. Apparently, at any rate, Jesus said that the kingdom grows.

About only two of these five characteristics in Mark does there seem to be much particular relevance to our social theme. If this is God's kingdom, does man have any active part in its coming or development? If the kingdom, in any sense, grows, then what is the nature of that growth; is this something which corresponds to what men mean when they speak of "building the kingdom" or does it indicate a process as mysterious and non-human as the growth of grain?

With this statement of the kingdom ideas in Mark and the two which seem to have significance for our present discussion, I should like to make use of a larger base for the remainder of the paper, the teaching we can accept from the other gospels as well as Mark.

The simplest definition of the kingdom as conceived by Jesus seems to be in the words of the Lord's Prayer: "Thy kingdom come" which means "Thy will be done on earth as it is in heaven." The kingdom is the reign of God in all the affairs of man. When the time comes that God's will is done perfectly, whenever or however that condition prevails, the kingdom of God will be upon the earth in its completeness. Do we not have in this one statement a summary of all that Jesus ever said about the kingdom? Here is the essential distinction between the kingdom as the Jews of his day conceived it, and as the Master himself taught it. The kingdom means the complete sovereignty of God in all the affairs of the world. Naturally, that kingdom has already come in small measure whenever a single individual surrenders his whole life to God. Even an insignificant expression of God's will as the giving of a cup of cold water will not fail of recognition by God. For those who have caught in small measure God's purpose, "the kingdom is in your midst." But so far is the most of society from that day or that condition when God rules completely

in the human scene, the kingdom is an event in the future.

From here it is an easy step to the complete confidence of Jesus in the ultimate establishment of the kingdom. About this fact there could be no doubt. Jesus never expressed his hope for a Utopia, even one described in religious terms. The kingdom of God was not a hope nor a dream. It was a reality which God would give in his time. But of its coming there could be no doubt.

Now Jesus had no illusions regarding the evil in the world. How tares get into a field of good grain is a mystery beyond human understanding. But the preacher of the kingdom must reckon with the fact.

Here, it seems to me, we have a second great word of guidance as we look at our troubled society. If we are to have anything of Christ's spirit in our social reformation, we must remember at all times that men are God's children and every individual person is of infinite worth. But if we are to have any genuinely Christian incentive for social reconstruction, it must be based on the absolute confidence which Jesus had that God is still God and the kingdom is still his kingdom. Not because man has attained such social skill he can conquer disease, and adjust social discord, and make a more abundant material life for all, can we expect the kingdom. The kingdom for which we pray will come because it is God's kingdom. That certainly was Jesus' faith and was the aim of his teaching. "If you have faith as a grain of mustard seed, you may say to this mountain: Be you removed and cast into the sea, and it will be done."

The chief interest of Jesus, again returning to the personal emphasis, was to prepare men to receive the kingdom. Not the many but the few could meet the character standards which placed them on the narrow way to the kingdom. Purity (made evident by repentance), humility, sacrificial service, and active aggressiveness or love were the principal characteristics of the citizens of God's king-

dom. In short, to be a member of God's kingdom, one must pattern his life on God's. The aim is to be as good as God: "You, therefore, must be perfect as your heavenly Father is perfect."

A third general principle for Christian social action seems to be indicated here, even though it is related and may be considered inherent in the other two. In whatever world we now live, whether it is near or far removed from the society which could be called God's, a considerable portion of Christian effort must be spent in seeking to enlist individual men in God's service and train them in his way of life. A good society cannot overlook the worth of every little person in that society because he is God's child. But it is likewise true that a good society demands good citizens. Even if it were possible to so arrange the legal and social machinery that a perfect social order were created, it could not be perfect so long as its individual persons were not good. The Christian interested in social betterment must give major emphasis to that which occupied Christ's energies: the proclamation of the certainty of God's kingdom and the seeking to enlist those persons who will accept God's way. The controversy or radical difference of opinion regarding the kingdom of God, however, lies in the process or "how" of the kingdom. Does man have any part or can he have in the actual establishment of the kingdom? Is the only activity of men the preparation of the individual life to receive it or can man do something about the coming? It would be difficult to read the books on the social gospel produced at the opening of this century without being conscious of the faith which produced them. These advocates of a twentieth century kingdom of God believed that men definitely could do something to change the nature of society. It is certainly a caricature to say that the more scholarly of them were attempting to transform the historic Jesus into a modern-day social reorganizer. Peabody, writing in 1907, stated clearly, "Jesus speaks chiefly of God, and speaks

chiefly to the individual. It would seem, then, as if we must have been misled in anticipating from him a clear and impressive teaching concerning the social world." But he is quite as positive in his assertion that Jesus felt no antagonism between the spiritual life and the social good, that in some sense Jesus intended that man should bring society as well as persons under God's will. Note, for example, the following: "The supreme truth that this is God's world gave to Jesus his spirit of social optimism; the assurance that man is God's instrument gave to him his method of social opportunism; the faith that in God's world God's people are to establish God's kingdom gave him his social idealism."

What was the process by which Jesus expected the kingdom of God to come on earth? And now, nineteen centuries after Jesus, how should Christians look for the kingdom? And, is there any relation between the anticipation of Jesus and our own expectation? In modern Judaism, reformed as well as orthodox, a place is set for Elijah at the Passover meal. In the Orthodox Sabbath service a prayer for the coming of Elijah to introduce the kingdom of God is said each week. But this all seems to be only a gesture toward an ancient Hebrew dream. The Jew of today has no real hope for a Messiah or any kind of Messianic kingdom. Are we to class Jesus' hope for the kingdom in similar terms: He looked for the kingdom and had a positive faith as to the method by which it would come; but we must build our social ambitions elsewhere!

We have already indicated that Jesus felt the consummation of the kingdom was in God's hands. Man's first effort was to have the character to enter the kingdom which God would give. But even when these points are given the most extreme emphasis, it would be entirely false to declare that Jesus regarded man's relation to the kingdom itself to be purely passive. Certainly man had a responsibility to spread the news of the kingdom to all men. If this should be taken from

the New Testament, little would be left. In every book of the New Testament (Gospels, Acts, Epistles and Apocalypse) repeated expression is given to the belief that Jesus sent his disciples out to seek other disciples and that this mission from the first was not restricted to time or place or group.

Coming back now to the statement in the Lord's Prayer, it would seem that we have here not only a simple definition of the kingdom, but also something of necessary method. Even if we did not have the Lord's Prayer at all or if it could be proved beyond any doubt that the words in the Prayer regarding the kingdom could not be credited to Jesus himself, the most basic meaning of this concept, from the whole of Jesus' teaching, would seem to be what is here made explicit in the prayer: "Thy will be done on earth as it is in heaven."

If the kingdom of God means basically the doing of God's will on earth, then the kingdom of God will be here whenever God's will is done. The kingdom has begun in small measure whenever one human being does God's will. The kingdom has come in larger measure whenever God's will is extended in larger measure. It does not appear that one is stretching words out of context or making a principle say what was never intended to secure this meaning from Jesus' words. True, there is no intention in the Lord's Prayer to lay out a social program. The establishing of a social system cannot be shown to be a part of Jesus' program at any point. But here should be foundation enough to justify the social action of the church in any age or situation. Whenever it appears that God's will may be made more clear or be observed more truly, Jesus has taught us to pray and work for that advance.

So broad a principle lends itself to a wide variety of practical expression. Calvin at Geneva could establish a theocracy, many features of which would be thought intolerable by Americans today. If Calvin could have looked forward through the centuries to see

our doctrine of the separation of church and state, it might have struck him that the Christians of our time had abandoned God's will rather than advanced it. Every age will have to make its own application and every person must work out his personal duty. But solid ground seems to be under our social planning at this point. Whenever we take any social action, we must ask: What is God's will? Since God's will is defied or ignored only by men, it should not be asking too much to expect men to make some measure of correction.

Whether or not we decide that Jesus' teaching of the kingdom allowed some action by man for its establishment depends on the interpretation that is given to the so-called "growing parables." That we find here or elsewhere any indication that Jesus contemplated twenty long centuries of gradual growth of the kingdom of God stretches these parables to a modern meaning which they cannot bear and makes necessary the utter ignoring of repeated references to the immediateness of the final culmination. But on the surface, the words plainly indicate some kind of development.

In recent years, commentators increasingly have interpreted the parables of the mustard seed, the leaven, and the growing grain as indicating only the final greatness of the kingdom as compared with the initial smallness. Since Jesus certainly did not mean to teach a popular, present-day evolutionary doctrine of an ever-bettering world, the proponents of this view have gone to the other extreme and have declared that Jesus did not intend these parables to describe any development in the kingdom. Clarence Tucker Craig's statement is well-known: "The point of these parables lies in the contrast between the small beginnings in the little yeast and the small mustard seed, and the great endings in the three measures of meal and the great tree. These do not come from man's activity, but through the power of God. . . . It is not man's effort that made the seed grow; it grew of itself. It is not man's efforts that "build" the kingdom;

the reign of God is something which God alone can send."

This is all very well, but the fact remains that the kingdom is a growth. Let it be granted that none of Jesus' disciples during his lifetime or any of the church during the whole New Testament period had any conception of the extended ages which we see; let it even be admitted that Jesus himself "spoke out of the foreshortened perspective of the man of the first century," to quote Craig again, still we must face this teaching that between the present evidence of the beginning of the kingdom and the perfect society which is its end a process goes on which is best described in terms of growth.

Without pushing Jesus' words beyond the meaning which he himself gave them, Christian social activity can proceed with the assurance that the perfect society, the complete triumph of good over evil, is the purpose of God; man's efforts to build a better world, therefore, are in harmony with God's final plan; and, furthermore, man need not be discouraged in well-doing, though the growth of the kingdom is from small beginnings. The activity of men in trying to correct social errors can hardly be contrary to God's will. The enlistment of individual persons through repentance will be necessary in every age. If Jesus had set forth an exact pattern of social reform that could not have endured from age to age as social requirements must always vary as much as social structures. The final kingdom of God will bring the work of every time into judgment. Man's work today must be measured against God's ultimate intention. But in as much as we are men, not gods, we must measure our work today against that of our fathers yesterday. The parables of growth would bring us into double judgment if our efforts to do God's will appear as retreat.

Jesus left his disciples as a continuing society; the choosing, training and sending on a trial mission of the twelve, demonstrates this fact. It is not necessary to go beyond

Jesus' own teaching to secure a general picture of this continuing society. The essential characteristics of the first century church which developed when it became evident that the *parousia* was delayed, strike one as the kind of life which the Master indicated would be "among you." The idea of the family appears as more than a casual example. Jesus called God "Father." He referred to the disciples as children and in their relationship one to another as brothers. Love was given as the all-inclusive principle of God's way of life. Perhaps this family-pattern of social life was intended for the disciples only during Jesus' own lifetime on earth. It may be that this was to be the manner of their living in the interim before the full establishment of the kingdom. But when the church got started it seemed to be taken for granted that the Christian society was to be one of friends and brothers. The spontaneous action of the Jerusalem church which resulted in at least a partial community of goods grew out of no economic theory but rather the feeling that the disciples of Christ were in the close fellowship of a family. The regular eating of the Lord's Supper intensified this family relationship.

Is a general society of friends and brothers, "one is your Father and you are all brothers," a practical social ideal? Can the continuing society of the original disciples, however temporary that society may have been conceived, be carried over into general social life as a pattern and ideal? If "brotherhood" can be taken as a goal in the rough and tumble world as well as a pious attitude in religious affairs, then the church becomes a living example in small measure of the society God would have throughout the world's life.

Here again we must remind ourselves that Jesus did not gloss over the evil everywhere present in the world. The church at Jerusalem or the one at Corinth look strangely like our own congregations made up of frail human beings. Doing God's will brought Christ to the cross. Paul's cross came from

enemies within as well as enemies from without. But with all its human frailties, the church has in all times given living example to the larger family. And it would appear that the teaching of brotherhood within the Christian community has borne a considerable fruit in society at large. Political democracy, economic social security, public general education and a variety of benevolent-foundation and governmental activities illustrate that the ideal of a Christian family can be given wide application.

Jesus set no bounds on our love because God sets none on his. A Syro-Phoenician woman, a centurion, a Samaritan, as well as the Jews who were considered disreputable or outcast, received the Master's help or commendation. The theme of "all the world" which runs all through the books of the New Testament must have had some direct inspiration from Jesus' words. So many evidences are given of the failure of the twelve to understand this universality of the gospel, it cannot be ascribed to them. The opposition which arose to Paul's interpretation of universality, rather than being an indication that the doctrine was an invention of his, points in the opposite direction. The Judaizers apparently did not object to the inclusion of Gentile Christians but only to the method of their induction or the character of their religious observance.

Boundless human love, motivated by God's universal love, gives to social action both incentive and direction. Principles which in the words of Jesus were given in individual settings can be applied to social contexts. The Golden Rule, Diamond Rule and idea of "love of enemies" may be used as particular examples of the general basis of all Jesus intended for men's actions: active love in all circumstances.

It is one thing to declare that the gospel requires love without limits and quite another to make practical social application. Indeed, there are those who, raising no exception whatever to the every-day application of these

rules for personal action, find in them no possibility of social use. How can governments or industry or society in general adopt such idealistic unselfishness? By the very nature of government, say these Christian thinkers, self-preservation and self-interest, rather than unselfishness, must guide a nation. There can be no room for anything corresponding to love. Vital industrial life depends on competition, more in the nature of an out-and-out fight than love.

The whole case for social Christianity must rest here. If what Jesus meant by limitless love cannot be given social application, it is doubtful whether any social action can be conceived having much relation to the gospel. If absolute justice cannot be set as the aim of society as well as persons, if always returning good for evil, overcoming evil with good, doing more than the fairest justice would require, however infinite these ideals may be, cannot gauge the activity of societies, then we may as well admit that any improvement in social life must depend on secular principles, not on the teaching of Jesus.

The objection to the application of such ideals as the Golden Rule or love of enemies to social affairs seems to be that they will not work. But in personal matters as well as social, ultimate ethics cannot be called practical if practicability is equated with perfect performance. In common sense we do not draw crooked lines simply because we know as a mathematical fact we cannot draw a perfectly straight one. We draw as straight a line as the situation permits. In like manner, we cannot expect to see a perfect world. We shall, however, build social institutions and direct social actions which come as near to God's will and God's practice as the limitations of our imperfect society permit.

Is it ridiculous to think that the Golden Rule can be applied to international matters? Can we get to the place that governments will observe the Golden Rule in some measure? To be quite specific, have we not demonstrated repeatedly in our day that hurling invective on Russia simply keeps Russia as an enemy? Has the opposite of the Golden Rule been a successful international method? Nations, of course, cannot "love God" as is the case with persons. Nations, or other societies, however, can in some measure do God's will.

In attempting to answer the question as to the relevance of Jesus' teaching to social reformation in our time, five general propositions have been presented which, as I see it, give adequate and biblical basis for Christian social action: (1) Jesus, being interested primarily in the infinite worth of every human soul, would remind us that a good society is built on good men; the fundamental emphasis, therefore, in Christian social activity is the bringing of all men, one by one, into God's kingdom; (2) The kingdom of God, however it may be defined in detail, is a social concept, meaning the rule of God on earth; (3) Man has a responsibility for the kingdom, both in the developing of individual character worthy of the kingdom and in doing God's will in the world as far as man's influence reaches; (4) In Jesus' description of the continuing society of his disciples, we have a family ideal, a society of friends and brothers; and finally (5) Since the whole ethic of Jesus can be summed up as the imitation in every-day life of the limitless love of God, the basic principles of Jesus' teaching, given in individual setting, can be given practical social application.

Was Jesus More Optimistic Than Paul?

A Study in Teaching the New Testament

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WAS Jesus more optimistic than Paul? This is not a learned question nor a "biblical" question. The reason for posing it is that this is the kind of question which lies, often unformulated but really present, in the mind of the beginning student of the New Testament. This is the kind of question which students are asking, and answering too, even though their answers also are often unformulated rather than explicit. Most beginning students of the New Testament would say that Jesus *was* more optimistic than Paul. Their question is framed by their own experience, in which it is assumed that the creative possibilities in the human situation are human possibilities, and God, if he is seriously considered at all, is a kind of ideal, an object of aspiration, but not a dynamic, creative factor in the process. Probably most beginning students become especially familiar with the Sermon on the Mount and the Letter to the Romans. With this selection of material in hand, and with the question springing out of the assumption that the dynamic, creative factors in the human situation lie in men, it is a natural conclusion that Jesus was more optimistic than Paul. Paul explicitly describes the futility and destructiveness of human powers, while Jesus makes no such explicit statement, but presents a message which is full of hope about the possibilities of good in man's situation.

The question whether Jesus was more optimistic than Paul, then, is like most other questions which we ask about the New Testament. Its value comes from the fact that it

springs out of our own concerns. The question itself implies a view of the human situation. The limitations of the question arise from the fact that the literature toward which it is directed has a quite different understanding of the human situation and its dynamics.

If we really ask whether Jesus or Paul was hopeful about a situation in which the important creative possibilities lie in men, then the answer would have to be a resounding *no!* Yet this is precisely the question which students do ask, and think they can answer in the affirmative. They need to come to see that though Jesus was less systematic than Paul in describing the futility and self-destructiveness of a life which is wrongly related to God, he does speak on this theme frequently and vigorously. To cite one instance only, it comes as a surprise to many students to find that the threat of "hell fire and damnation" is often mentioned in the message of Jesus, while this note is almost entirely absent from the letters of Paul. But both assumed a view of man which is very hard for modern students to grasp; it would be wrong even to speak of "man apart from God" for either. For Jesus and for Paul men are always related to God. Both of them thought that men cannot live out of their own resources and norms, but always live from the power of God, either open to his presence or struggling to evade it. What we call "man's own resources" would be, for both of them, men turning away from the source and sustainer of their lives and thereby inevitably moving toward destruction.

If we ask what Jesus and Paul understood to be the possibilities of human life when it is open to the power of God, then we find that both are filled with unbounded confidence.

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Lexically this confidence is represented in the strong positive emphasis which the word "hope" acquires in Paul. Hope is an ambiguous word in Greek, as in English. Commonly you hope when there is nothing else you can do. But for Paul hope is something sure. Hope does not put us to shame. Though the noun "hope" does not occur in the Synoptic Gospels, and the verb does not have any distinctive usage there, the same surging confidence can be seen in the Gospels as in Paul. This confidence is precisely what makes the beginning student so ready to think that Jesus was an optimist. Indeed he was, in this sense of the term, and so was Paul.

Jesus and Paul share an almost limitless hope about the outcome of that portion of the common human enterprise which comes into the right relation with God, and they do so because of their confidence that God is an actual and dynamic factor in the situation. As for that portion of the common human enterprise which does not come into the right relation with God, neither Jesus nor Paul can be said to have hope for it. Thus the grand difference between the point of view of the modern inquirer and that of the messages of Jesus and Paul is that in their messages God is an active and creative factor in the life of men, and only in right relation to him can there be hope. Although it may seem to be laboring the obvious to work out this difference, it is often the case that students do not see what is obvious and need to strain their minds and imaginations to do so.

Let us observe a little more closely one or two interesting features of the hope of Jesus and Paul. In the first place, however unpalatable this fact may be, and it is unpalatable to our students, as well as to us, the message of Jesus and the letters of Paul both present the contrast between hopelessness and hope as a sharp disjunction, either one or the other. In fact, the abrupt shift from the hopeless abyss of destruction for the man who is cut off from God's resources of life, to

the limitless, surging confidence that life counts, that it comes out somewhere, when it is rightly set toward the energies of God, this is one of the puzzles of the New Testament to most modern readers. Our world is full of greys. We find it hard to understand men who think in blacks and whites, and we are even a little afraid of them. This disjunction, this black-and-white antithesis between the area of hope and the area of no hope, is qualified, as we shall see; but the student cannot appreciate the qualifications unless he first confronts and struggles with the absolutist character of the proclamation of God's action, as it is met in Jesus' message and in that of Paul. For them the gateway to hope is through a narrow path of radical decision.

A further point which gives difficulty to the modern student is the particular form in which both Jesus and Paul present the sharp break between the life which is wrongly related to God and the life which is made full by becoming open to God's gift. The intellectual form is, of course, based on Jewish-Christian eschatology. Here again we find that Jesus' and Paul's messages are substantially similar. On the one hand, the fulfillment of hope will come through an imminent cosmic struggle (which literally included the "end of the world" very soon); on the other, the divine victory is already under way, being achieved and made manifest in a narrow tract of history. Thus on the one hand, life becomes possible as one cuts oneself off from this world which is soon to be destroyed; and on the other, God's good purpose becomes effective only in a particular community, for which a new age has dawned. The right relation to God, out of which full life springs, is a common property of the people of God in the new age. It is a common relation and a common life, not the inner and individual salvation which appears to most modern Americans to be the natural form of religion. The sharply "individualistic" challenge of faith leads into the community. But not only must the modern inquirer grasp this difficult (for him) concep-

tion of solidarity or community in salvation; he must also come to terms with the conviction that the end is near, for it was in this temporal form that the approach of God's judgment and mercy was perceived. Further, the link which binds the present action of God with the future victory is the career of Jesus himself. The bold claim that a new depth of fellowship with God comes to men through their response to the coming of Jesus is basic both to the message of Jesus and to that of Paul, in spite of attempts to interpret this element as secondary in the Synoptic Gospels, and in spite of the uncertainties about the terms by which Jesus designated himself. Both Jesus and Paul held that the new gift of God comes historically, through the career of a person, and that his "historical" career was the vehicle for a partial victory in a cosmic conflict, in which the final victory would end existence as we know it. For both of them, what was hoped for was not the realization of the potentialities of human nature, but the destruction of the barriers which prevent human existence from being open to God's presence.

Thus the reading of the Gospels and the Letters of Paul should lead the student to revise his initial question. The New Testament does not deal with optimism as we think of it. The ground of hope is very differently conceived, in the message of Jesus and in that of Paul, from the way in which the modern student usually conceives it. The first task of the teacher is to help the student see these differences and come to appreciate the different shape of hope in the writings he is studying. Nonetheless, the original question is not irrelevant. That is, both the humanistic optimism which modern men either have or wish to have, and the more sharply channeled eschatological hope which one finds in the New Testament, make contact with a basic human yearning that life should count, that it should be real and full. The messages of Jesus and Paul present a special kind of hope, but they do offer something which has relation to

the aspirations and hopes of men outside the channel of sacred history. Jesus and Paul present the new community as an open community, in which the realization of men's hopes and yearnings is offered by the appeal to have faith and participate in the new community. Both of them recognize elements of contact between the hopes of men and the specific hope which they proclaim, and the contacts make possible their challenge to have faith. Perhaps we should rather say that they both recognize the work of God in the stages of life which are preliminary to faith. We find this recognition in the classic passages of Paul in Romans 1:20 and 2:14-15, as well as elsewhere. For Paul, however, the characteristic conclusion is that this preliminary work of God and the awareness of him which results from it play a negative role; through these one becomes aware of his need, as in Romans 7.

In the message of Jesus the emphasis is somewhat different. Jesus seems continually to expect the stages preliminary to faith to lead on to an adequate acceptance of his message. Humble trust in God, apart from his coming or only dimly related to it in men's consciousness, already gave to life something of the character which he gave it in his own proclamation and work. Thus he accepts the tribute of the ignorant women who bring their children to be blessed. He expects his hearers to have a point of contact by which they can understand and accept his message, and (as in the case of the centurion who understood the meaning of authority) the framework within which the hearer makes a response to him may be very different from his own. Especially in Luke do we find illustrations of the way in which Jesus recognizes and builds upon the goodness which is already in the world; one thinks of the poor widow, the Pharisee and the publican, the scribe who was not far from the Kingdom of God. It is possible to understand this emphasis of Luke in terms of the author's purpose, and many hold that Luke has heightened the elements of appeal to common human goodness in

Jesus' message. But it would be completely wrong to regard this note as foreign to the message of Jesus, since throughout it reflects a wide confidence in the universal presence of God which makes all human goodness possible. Such a note is not absent from Paul, but Paul so strongly stresses the sharp reversal which comes at the final stage, faith, that his attitude toward the preparation is more negative. The same contrast can be seen in the way in which the Law is regarded by Jesus and by Paul. Here again both recognize the law as good yet inadequate, with Paul showing a more negative attitude toward the Law because of his very strong stress on the incompleteness and frustration of life under the Law. Perhaps it could be said that for Paul it is always something of a surprise that it is possible for men to have faith, since the new gift which comes through Christ is almost unbelievable in its newness and wonder; while for Jesus it is constantly a matter of surprise that men are so unready to have faith.

Thus as we survey their understanding of the actual situation of men, we may say that Jesus had more confidence than Paul that God can reach and quicken the responses of men through a variety of channels not explicitly related to himself, all of which none the less lead up to the final and decisive encounter with the new work of God in his own career. This conclusion may be questioned, for it is possible to hold that the difference of emphasis springs from the nature of the audiences which they addressed, or from the nature of the records which we have of their messages. Yet with all necessary qualifications it appears to be a real difference, and the real basis for the average student's reaction, that Jesus was more optimistic than Paul.

In another direction, however, the note of hope is more highly developed in the thought of Paul than in that of Jesus. Jesus' message is existential, or as we might say, practical, directed to the actual current situation in

which men find themselves. He is full of hope that in their situation they *can* respond to his message. Jesus, however, shows a remarkable willingness to assume that men's current choices will have final results. For those who do not respond, there is no hope. On the contrary, what we may call speculative hope is more elaborated by Paul. In struggling to find meaning in the rejection of Christ by Israel, Paul comes to the conclusion that this choice is not final and irrevocable, but that it serves God's purpose in an unexpected way. Finally, in the end, the full number of the Gentiles will come in, and then all Israel will be saved. Here Paul's conviction of the goodness of God's purpose will not let him put any limit to the extent of God's achievement. Paul does not work out the consequences of this view, and elsewhere often speaks of "death" as the outcome of a life wrongly related to God. None the less, we see in Romans 11 a motif which is lacking from the Gospels, the yearning for the salvation of all, even through the stage of their initial rejection of God's work. Thus we may say that if Jesus had a wider view of the possibilities of hope in the actual, current situation of men, Paul's speculative anticipation of the end is illuminated by hope in certain ways which do not appear in the message of Jesus.

These comments on a naive question show a pattern which is also found in the more careful questions which may be formulated by the specialists. Our questions directed toward the New Testament spring, at least indirectly, out of our own concerns and our understanding of the dynamic forces of life. All need to be revised in the light of the kind of understanding which New Testament writers have of the shape of reality, if they are to be answered adequately in terms of the New Testament's own understanding. But one will continually discover that the New Testament formulations have points of contact with our formulations, since both touch the common yearning and aspiration of men. Our task as students of the New Testament is to bring to

light the characteristic forms of understanding which the New Testament itself sets forth, and this can best be done as we recognize both the differences and the common elements between their struggle and ours.

Finally, we cannot fail to note that such a question as whether Jesus was more optimistic than Paul cannot really be satisfied by the kind of discussion which has been presented here. The student is not concerned merely to know how Jesus or Paul thought about such a question, but also to confront the new understanding which he finds in the New

Testament with his own. Is there any reality in the view that God acts, and that men's hopes do not rely merely on the resources which they find in themselves? Is there any reality in a hope which reaches beyond the empirically visible results of men's achievements? Thus on the intellectual side, the questions which students ask about the New Testament must lead on to theology; on the actual side, it is to be hoped that they will lead on into the life of the community which claims to be the bearer of the life of which Jesus and Paul speak, the Church.

A Basis for the Comparison of Religions: Christianity and Buddhism

ALFRED BLOOM*

THE conflicts of our age and the rise to prominence of hitherto subject nations and peoples have challenged our traditional Christian and Western values and beliefs. As a result of this challenge theologians and teachers of religion have begun to study critically the concepts and values of other world-religions and social philosophies. Consequently there is a crying need for more sympathetic and deeper understanding of the faiths and beliefs of the great hosts of people who have suddenly become close neighbors.

This essay proposes to establish the basic point from which a comparative study of other religions may be approached. The perspective for such study will be illustrated by a comparison of Christianity and Buddhism.

The necessity of honesty, intellectual and religious, in the study of other religions is paramount. There are many living faiths in the world, and they are living because they supply certain needs of the people who espouse them. Their vitality requires systematic and sympathetic study as it appears through their teachings and religious life.

You may ask how do we compare a religion? There are many aspects in a religion.

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There are gods, rites, doctrines, clergy and organization. We are all aware that in many features all religions are similar. All faiths teach the primacy of the spirit; all hold that men should not kill or steal. They may have one or more gods, but the description of the nature of a god as eternal, more powerful than men, capable of miracles and the like, is common to most religions. Most all religions hold to some form of afterlife.

In the past such comparisons led to the conclusion that all religions were equally true, and some held they were all false. We heard about the construction of a universal religion by picking the best from each faith. The classic picture is that of a mountain whose peak is above the clouds. Once above the clouds the sun is as bright no matter which path you travelled. Such a picture appeals because it pleads for tolerance. Yet it does not deal with the question of truth nor the striking differences that exist among religions despite their seeming similarities.

How do we get at the spirit that lies within a religion, which can be the only basis for comparison? The answer to the question: What is man? gives us our clue. Religions of salvation always begin in a doctrine of man, because the nature of salvation and its attainment is dependent on the condition of man in his world and in relation to the divine.

I

The biblical view of man, though familiar to us, is not always made the keypoint of theological thinking. However, we find that the predicament of man is set at the very beginning of biblical faith. Genesis 1 and 2 deal with creation and the condition of man. We are given a picture of man as he descends into

sin. The theme of Scripture is God's intention to counteract this evil through the election of Israel and the coming of Christ.

When we scrutinize closely Genesis 2, we discover that man and animal alike are *nephesh hayah* or living soul. The animals were created to find a helpmeet for man. While man named the animals, he is not stated in this passage to have dominion over them. Man's difference from the animals was determined solely by God's purpose in creating him. Man was to serve God in the garden. The other creatures were to aid man in the task. The record does not state or imply that man had a special quality which separated him from the beasts or which brought him closer by nature to God. On the other hand, Genesis 1, deriving from a different historical milieu, pictures creation as made for the sake of man, and that while the animals are *nephesh hayah*, man is described as in the image of God. This image of God is considered to be a permanent part of man and in Genesis 5:1, 9, we find that the image remains though Adam had sinned. Apart from the few passages which mention the image of God in Genesis, it drops out of use in the remainder of the Old Testament.

We conclude here on the basis of the evidence in respect to these two views that Genesis 2 gives the prophetic relational view which is predominant in the Old Testament and lies at the base of the prophetic ethic. The biblical theologian, Eichrodt, declares that the Old Testament idea of man is unique because "it proceeds from constant relation with the will of God."¹ This relation is experienced as the unconditional obligation of the will of God or as the consciousness of responsibility common to man. We further conclude that the Bible knows nothing of an inherent worth or "inalienable rights" within a person apart from that individual's decision to do God's will, that is, to respond to the unconditional obligation. Eichrodt interprets the image passages as a symbol of man's destiny. It symbolizes that man cannot be submerged in

nature so long as he keeps true to his destiny.² Thus we see that man is not special or unique in creation simply because he possesses an imperishable soul or a "divine spark." Man is man because he has a mission. He lives in the realm of decision, and decision distinguishes personality from the impersonality of instinct.

It is an interesting phenomenon that philosophers have often attempted to establish the uniqueness of the human person on the basis of some impersonal cosmic reality which is, in some manner, said to be manifest in the individual. However, pantheism destroys personality, and it is a paradox that Idealism which seeks to point men to the higher spiritual and cosmic character of existence should lead in the same direction. Commenting on the Christian view as found in Augustine, Cochrane states that instead of man regarding himself as having a scintilla of the divine in him and thus making a claim of divinity, "the alternative is to recognize himself as 'created'; . . . The difference, then, between Creator and creature emerges as radical. Accordingly it is not to be bridged by any merely human process of reason and imagination or by any merely human act of will."³

Man in the Bible is a being in relation to God. The fall is a tragedy of broken relationship. It is deeper than simple disobedience as indicated by the rise of guilt feelings. Adam hid himself from God and from his wife by fig leaves. Here is a dramatic, felt cleavage, or separation which resounds through all of human existence. Man is alone in the world. Barriers which separate souls are found even in the experience of close friendship. The loneliness of death is the ultimate of separation. William James states that "the breaches between thoughts belonging to different personal minds . . . are the most absolute breaches in nature."⁴

Man is not only separated from man, but also from God. When man hides from God he loses sight of God. God becomes a hidden God. The Bible pictures this as a progressive descent into sin. Man's seeking for God is of

no avail. Towers built to reach heaven crumble in confusion. The problem of man is to restore the broken relationships between God and man. The Scriptures state that such restoration does not lie in the doing of man. The prophets and the life of Christ indicate that the identification of life with life is the only means man has to attain his destiny. The barriers are broken by self-giving love which takes no regard for the worthiness of its object. Man becomes true man when relationship is once more established.

Biblical concern for relationship places human life in an entirely new light. The character and quality of human existence depend on one's relation to God. Life is not an evil, nor is mortality. Suffering which is inherent in existence becomes a means for achieving true personality. The quality of human life depends on what one does with it and in it. Life is not to be escaped, it is a field of service for God. The central predicament of man is not the experience of pain, mortality, disease and old age, but the loss of orientation in life through broken relationship with God and fellow man.

II

Buddhism is a religion of salvation no matter which branch, Hinayana or Mahayana. Buddha began his teaching with an estimate of human life. The story of Gautama's life, whether true or legendary, stresses that he was impressed by the phenomena of birth, sickness, death and old age. The sense of poignancy of these human situations was heightened by the fact of transmigration and karma. Karma which means action is determinative of the form of the new birth. The sense of justice was absolute.⁵

Buddha attempted many forms of asceticism, but found that none of them would bring release from rebirth because they sapped the strength of the body and the mind, which, as he saw, were important in the attaining release. Gautama realized that to cure sickness one must know its cause. To know

the cause one must have a clear mind. A clear mind requires a nourished body. He embarked on the middle path between licentiousness and extreme mortification. Buddha's enlightenment consisted of an insight into the nature of life and the method for gaining release from it. These are the four Noble Truths and the Eightfold Noble Path.

Buddha found that life is suffering; the cause of suffering is desire; suffering ceases when desire ceases; and desire ceases when the Eightfold Path is practiced. He had an understanding of life and a method for dealing with it.

We see something of Buddha's attitude to human life from the path he laid out. His emphasis on desire and suffering tends to place existence in the shadow as evil. A sharp view of the Buddhist attitude to life may be found in Udana VII-4. It summarizes the human predicament as desire pushing man on to further suffering:

Blinded are beings by their sense desires
Spread o'er them like a net; covered are they
by cloak of craving; by their heedless ways,
Caught as a fish in the mouth of a funnel net.
Decrepitude and death they journey to,
Just as a sucking calf goes to its mother.⁶

The apparently pessimistic view points to the necessity of using this life to prevent more rebirths. It is often held that the Buddhist, especially the Hinayanist, is selfish in seeking his own salvation alone. Buddha counseled his followers:

Be zealous, rather, I beseech you, Ananda, in your own behalf.
Devote yourselves to your own good. . .⁷

There is, however, an outgoing aspect expressed in "an all embracing love for all the universe" which tempers this selfishness.⁸ The conflict of selfishness and unselfishness points more to the fact that Buddhist pragmatism demands that one use his time to the best advantage in securing release. The selfishness is not rooted in simple egoism, but in

an awareness of the deep estrangement in the structure of life.

Buddha felt keenly the fact of broken relationship in life. Birth, death, old age and sickness represented to him the pain in life caused by unfulfilled desire. We desire to live, to remain young and healthy, to be able to enjoy pleasures. All these goods are tinged with pain because of impermanence and transiency and because they are out of the control of human beings. Life inevitably forces us on. It is better to give up attachment, to accept separation from all we hold dear, as an act of free will. To seek to fulfill these desires only strengthens them thus causing evil karma and the continual rebirth.⁹

We can see that it is the sense of ultimate separation in the structure of existence which dominates the thought of early Buddhism and makes it appear as though it were self-centered. Early Buddhists did not show much concern for helping others gain salvation because they did not believe that one could help another.¹⁰ Even the Gods themselves were subject to the law of karma.

Man, for Gautama, is a solitary, unitary collection of elements which are in constant flux, only momentary flashes, and when they dissolve in death, the force of previous karma somehow draws together new elements corresponding to that karma for good or ill. We each have an individual past for which we are in a measure responsible and from which we are suffering. We make our own future. The continuity is not in soul or personality but perhaps "character." The law of cause and effect in the moral sphere is ultimate. The emphasis is on the individual. He is responsible for past, present and future. Estrangement may also be seen in the Buddhist concept of time and the character of the *summum bonum*, Nirvana.¹¹

Later developments in Buddhism saw some changes in the Buddhist ideal, especially in regard to helping others attain salvation. Because of many elements in the background of Indian Buddhism, the ideal of the Bodhisattva

arose. Unlike the Arhat, the early Buddhist saint who attains release for himself alone, the Bodhisattva gains salvation, but he defers his Nirvana in order that he might help all sentient beings attain. The key words of this ideal are wisdom and love. Reality is characterized by love.¹² The Bodhisattva incarnates this love following the example of the Buddha.¹³

According to a great Buddhist philosopher, Nagarjuna, "the essential nature of all Bodhisattvas is a great loving heart and all sentient beings constitute the object of its love. . . . Therefore, all Bodhisattvas, in order to emancipate sentient beings from misery, are inspired with great spiritual energy and mingle themselves in the filth of birth and death."¹⁴ He wishes to become thoroughly conversant with the doctrine in order that he might "preach untiringly the truth to all beings and gladden them and benefit them and make them intelligent."¹⁵ Everything he does is for the sake of the suffering being.

Because of the principle enunciated here of identification of life with life, systems of philosophical idealism are constructed. There are many variations and subtleties in Mahayana thought, but the basic idea is that in truth there is a Buddha-nature in all of us. Salvation lies in recognizing it and in so acting toward others that they may be led to see it in themselves. Everything is simply a manifestation of the cosmic Buddha-nature, just as the wave is related to the ocean. Concerning the Bodhi, the intelligence which constitutes reality, it is said:

Bodhi is in all things
The Bodhi and all things are one. . . .¹⁶

In and through the phenomena of existence, no matter how low and filthy, the reality of love, the Buddha-nature, may be seen to the eye of wisdom.¹⁷

It is because phenomena are the manifestation of the Buddha-nature, that the Bodhisattva loves the world of birth and death. He is

"diligent in his work, is never given up to indolence."¹⁸

This type of thought is somewhat familiar to us in the West because Idealism has been influenced by Oriental philosophy. Basically man receives his value from some impersonal nature which constitutes his being in essence. Man and life are really an illusion when seen under the aspect of eternity or reality. The important thing is the reality behind. We have mentioned that pantheism destroys personality, and it is paradoxical that when everything is seen as an aspect of the divine, the value of human life declines. What is illusory or unreal is not actually worthy of concern. There are complex psychological and philosophical considerations to be made here, but the contrast between the biblical concept of man and this widespread Idealistic thought is apparent.¹⁹

III

The biblical concept holds that there is a radical difference between the nature of God and man. The gap between the potter and the pot is unbridgeable. The apartness of these two beings affirms their concrete reality. Man and life are utterly real. God is real. Man is not an extension of the nature of God. God, considered as a personality over against man, sets the responsibility of man as unconditional obligation to the will of God. Personality and will are most strongly affirmed. Man's concern is to determine God's will and do it. Social ethic is not based on the divinity of man. This is difficult and abstract. There are no human rights as such; there are only human responsibilities. We love our brothers because we feel the obligation that derives from our consciousness that God has willed this love and it is indispensable to fulfill God's designs for human life. Loving our neighbors as ourselves is the second greatest command, and it is a command. H. H. Rowley has said: "For sin against man is not the infringement of rights which are by nature man's, but the

infringement of rights which are his because God has willed that they should be his."²⁰ The prophets demanded honesty in personal action as a requisite to fulfilling the will of God and preserving the nation. This gives a basis for a dynamic social ethic, leading to social reform.

James B. Pratt, on the basis of his travels through Buddhist lands, points to several factors which have made Buddhists slow to react to social evils. Greatly preoccupied with the inner life, they neglect outer existence. Their ethics are cast more in the direction of personal cultivation and tend to be negative. The individualistic note inhibits the belief that one person may influence the inner life of another.

A good Buddhist is likely to be "an ineffectual angel." Buddhists are not greatly interested in the regeneration of this evil world, and though they may wish for it in a mild way, they are too busy cultivating their inner lives to do much toward it.²¹

The basis for this passivity may be illustrated by Santideva's *Sum Total of the Doctrine*. Here, the idealistic, negative system of Mahayana is expounded. Combined with this is the love and self-sacrifice common to Buddhist teaching. The felt contradiction is bridged by holding that "everything in this world is vain and transitory, but only the delusion concerning the ego is harmful whilst the delusion concerning the duties is beneficial."²² Winternitz concludes:

Nevertheless it is strange that after all the doctrines of active pity, the only point at which the poet can arrive is (IX-152:5) :

As all existence is so empty and transitory,
What can be gained; what can be taken away?
Who can be honoured, who blamed?
How can there be joy and sorrow, beloved objects?
Or objects of hatred, and greed and non-greed?
Seek where you will, you will never find them.

The ground of the passivity of Buddhist ethic is its doctrine of man and life. In reducing man to an illusion and all experience to delusion, even though only to be understood as such under the aspect of the absolute,

psychologically, the nerve of effective action is severed.

We may conclude this essay by noting that the contrast in views of man and life presented here have further implications. The Buddhist emphasis on the negative elements of life and the concept of karma lead to individualism and rejection of the outer world. Community is based on common discipline. History and mission in this world are of little consequence. The Christian appeal to relationship and decision gives life a sense of mission and adds an historical dimension to the community. Community is based on common decision and mission.

Further, whenever Buddhist and Christian insights are similar as in the sense of estrangement or the concept of identification of life with life, we see that their metaphysical and religious orientations distinguish them sharply. It shows also that the distinctive character of a religion can only be determined through analysis of such fundamental concepts as man and life.

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¹⁰ E. A. Burtt, *op. cit.*, ch. XII, p. 60. Also, *Sacred Books of the East*, X, Dhammapada, XII, 165, p. 46
¹¹ The Questions of Milinda, *Sacred Books of the East*, XXXV-XXXVI, II-3:1-3
¹² Love is a real force, as soul force in Gandhi. Nagasena describes it in Milinda Quest. IV-4:16. See note 1, pp. 282-283, *SBE*, XXXV.
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The Frontiers of Pastoral Clinical Education

DAWSON C. BRYAN*

I SHOULD like to place the setting of this paper on "The Frontiers of Pastoral Clinical Education" in the framework of the Institute of Religion in the Texas Medical Center. From that point I should like for us to look backward briefly at the history of pastoral clinical training and then forward to the opportunities and responsibilities which lie ahead.

The Texas Medical Center is located in Houston, Texas. "It was conceived as a means of integrating and coördinating education, research and patient care as a health team, so that the citizens of the entire state might have the best possible facilities for prevention, treatment and rehabilitation." The Texas Medical Center occupies 164 acres with schools of medicine, nursing, dentistry and various hospital and medical facilities. Its present investments are more than \$74,000,000 and probably will double within a few years. It is composed at present of Baylor University College of Medicine, the University of Texas Dental College, M. D. Anderson Cancer and Tumor Research Hospital, four general hospitals, two children's hospitals, two schools of nursing, a postgraduate school of medicine, the school of public health, the proposed new City-County Hospital, the Jesse H. Jones Library and soon probably two mental hospitals. Nearby and to be co-operating in the program is the Memorial Baptist Hospital and probably later the Veterans Administration Hospitals. The Texas Medical Center is fast becoming one of the foremost medical centers in America and the world.

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The clinical situation thus provided for training in the field of religion and health is unusually extensive, perhaps unexcelled.

Ever since 1936 when Dr. Seward Hiltner published *Religion and Health* for the commission of that name in the Federal Council of Churches, it has become increasingly clear to the medical profession as well as to the ministry that much illness is due to mental, emotional and spiritual maladjustment.

Certain changes in the area of disease and health have taken place in the past quarter century which have intensified the place of religion and yet propelled the pastor into an increasingly important role on the healing team.

"Ever since man has existed, he has fought a constant, and often losing battle with his microbe enemies. As recently as twenty years ago a man's life was still literally dependent upon the whims of his bacterial enemies, his destiny controlled largely by disease. In the past two decades, however, the whole picture has changed. No longer do microbe-caused diseases control man's destiny. Now strangely enough, his destiny seems to have taken control of his diseases. . . .

"With infection no longer the major causes of death, a new and sinister pattern of disease has emerged, sinister particularly because we seem to be making little, if any progress toward controlling it. Now, according to the evidences of vital statistics, man's worst enemy is no longer the microbe, it is himself."

The 1954 report of the New York Academy of Sciences stressed that the health of the whole person requires the services of adequately trained as well as deeply consecrated clergy. It is also evident that emotional problems arising in the pastorate cannot be dealt with by the theoretical approach alone but require practical training and experience.

As part of this growing concern in both professions, in January 1954, the Council of Administrators of the Texas Medical Center, composed of the administrative heads of the various institutions, invited a study and survey of the possibility of a comprehensive religious program within the Medical Center. The Council of Churches of Greater Houston was requested to conduct that study and I was asked to be the chairman of the study committee. After one year of investigative study by this committee and the Council of Administrators a proposal was adopted by the Council of Administrators that an Institute of Religion be established in the Texas Medical Center.

Behind the proposal there developed certain basic realizations. Primary among these was the concept of the Medical Center itself: 1. The best care possible for the patient, 2. The highest standards of education, and 3. Significant research.

There were at least three reasons for a total program including religion in the Medical Center: 1. The necessity to minister to the whole person who was the minister's parishioner as well as the doctor's patient, which includes physical, mental, emotional and spiritual values. 2. The necessity to develop the healing team which includes the minister, the doctor, the nurse and the personnel of allied services. And 3, since the Medical Center is projected primarily on the level of education and research, the religious program should be developed on a graduate educational level, including research, to provide a better ministry to the patient and his family.

With these ideas as a background the Council of Administrators authorized the formation of an Institute of Religion as an independent institution within the Texas Medical Center. It was proposed that a Director be selected who would study the theological, clinical and medical programs of the United States, who would gather data and who, with his staff, would establish a graduate residency

program accredited with the theological schools of Texas.

With this authorization, a Board of Trustees of outstanding laymen and clergymen was most carefully chosen and the Institute of Religion incorporated under Texas law as a religious and educational institution. I was elected to be the Director.

During the past year I have traveled throughout many sections of the United States investigating and studying the different types of clinical pastoral training. Certain excerpts from that evaluation are pertinent to this consideration.

Biblically and historically Jesus spent much time in healing the sick and said, "I am come that they might have life and have it more abundantly." He commanded His followers, "Go, teach, preach, heal."

Modern clinical pastoral training is one fulfillment of this divine command. It began in mental hospitals with Anton Boisen at Worcester State Hospital and then as he offered his first course at Elgin State Hospital in 1925. Donald Beatty, Phillip Guiles, Carroll Wise and Ernest Bruder were among the pioneers in this field.

General hospital training was initiated by Dr. Richard Cabot and Russell Dicks in 1933. The trend toward clinically trained professors on seminary faculties was highlighted in 1946 when Wayne E. Oates began to teach full time in the Southern Baptist Seminary and direct clinical training part time during the academic year and in the summer. Since that time it is reported that more men have been added to seminary faculties in the field of pastoral psychology than any other division of theological education.

In these study trips about the United States it became apparent that numerous attempts were being made to conduct practical clinical training in various situations and often with different concepts. A variety of programs were under different sponsorships such as the Council for Clinical Training and the Institute of Pastoral Care; denomina-

tional programs such as that of Richard Young at North Carolina Baptist Hospital and Fritz Norstad among the Lutherans of Minnesota; schools like that at Southern Baptist Theological Seminary with Wayne E. Oates, Andover-Newton Seminary with John Bellinski, Boston University School of Theology with Paul Johnson, the University of Chicago with Seward Hiltner and at Garrett Theological Seminary with Carroll Wise.

There seemed to be two emphases. In most instances one element was emphasized to the neglect of the other. The first was an almost exclusive clinical program of practical experience within the hospital situation. The other was a major emphasis on the text book and study with a minimum of clinical training. Some courses were only six weeks; a few extended a year or longer. Some had a structured curriculum; others were unstructured. Pertinent values were observable in each instance. The necessity of emphasizing both clinical and academic became apparent as the study progressed.

Both seminaries and independent training programs are conscious of the need for a closer relationship. At the third Biennial Meeting of the Association of Seminary Professors in the Practical Field the point was made by Professor Earl Ferguson of the Westminster Presbyterian Seminary, that now was the time for many professors in the seminaries to take some training in the clinical field themselves.

At the 1954 session of the Council for Clinical Training there was considerable discussion concerning the necessity of bringing the independent clinical training programs which are most heavily weighted on the side of practical training into closer relationship with the theological seminaries.

On the basis of this extensive study of the various programs and emphases the Institute of Religion was projected. A committee was set up with representatives of the five theological seminaries of Texas. This committee has worked for the past nine months and has

formulated a working program of "pastoral clinical education." The standards for the clinical phase of the work are those required by the National Conference on Clinical Training.

Although the Institute of Religion, Baylor University College of Medicine and the five theological seminaries are independent institutions, the work of the Institute of Religion is to be an integral part of the pastoral care department of each of these five seminaries and to be related to Baylor University College of Medicine. The pastoral clinical education conducted in the Institute of Religion is considered as residency within the framework of each of the five seminaries. Students from each seminary are to receive their clinical pastoral education training in Houston but are to receive credit in their own seminaries for the courses taken in the Institute. Professors in the Institute will simply send in grades to the seminary deans just as do professors in other departments. Thus each of the seminaries will issue its own designation of work done in the Institute of Religion. Provision is made for obtaining B.D., Th.M., S.T.M. and Th.D. degrees. Members of the Institute of Religion faculty are chosen by mutual selection and become members of the faculties of each of the five seminaries and with such faculty titles and in such relationships as the seminaries specify. Members of the faculty of the Institute have joined the Association of Seminary Professors in the Practical Field of the A.A.T.S.

The faculty of the Institute of Religion will be composed of the Director, two professors of pastoral care, and such lecturers as will be selected from the various professions, specializations and services available within the Medical Center and community. At present these include some forty administrators, physicians, surgeons, medical professors, specialists, psychologists, psychiatrists, chaplains, nursing supervisors, ministers and others.

The Institute will conduct certain training

programs for the various members of the healing team.

First, the program for medical students and doctors.

An elective course in "Religion and Medicine" is now being conducted for medical students in connection with Baylor University College of Medicine. This course consists of lectures, study and clinical experience so that the medical students will understand the relation of religion to medicine and health and also will become familiar with the role of the pastor on the healing team. Dr. C. C. Carpenter, Dean of the Bowman-Gray School of Medicine reported in the Journal of the American Medical Association, 1951, that "there is not a class in religion taught in any of the medical schools in this country." So far as we know, this is now the only course in "Religion and Medicine" in connection with any one of the 79 medical schools in America.

Seminars will also be provided for practicing doctors.

Second, the program for nursing students.

Class lectures are being conducted with the nursing students in the various schools of nursing to train them in the place of religion in their responsibilities and concerning the work of the minister on the healing team.

Third, the program for ministerial students and ministers.

Specific courses and training will be provided for ministerial students and clergy with accreditation within the framework of the various theological seminaries. Certain well-defined principles govern the formulation of this program for theological students.

First, in terminology, "pastoral clinical education" is broader and more inclusive than "pastoral clinical training." This fits into our concept that the clinical interpersonal relationships and study are an integral part of the professional education of the minister.

Second, pastoral clinical education should be a regular part of the minister's education and directly related to his professional theo-

logical education within the seminary. The future of clinical training, I am confident, is to be more and more within the framework of theological education. It is not something separate and apart. It is vital to the ministry of the man who must deal with these human relationships and who must understand them, not only from the practical viewpoint of his pastorate but also out of the background of his entire theological education.

Third, there should be no separation between the clinical training and the academic study. There is an inseparable relation between the practical situations of clinical training and the study of the best literature in the field. The student will need to know what has been written, the opinions and practices of those widely experienced and to know the research as it develops. There will need to be a close relationship between class sessions, seminar discussions and the experiences in interpersonal relationships. There must be unity in the study of the human document and in the study of the written documents. The class sessions are to be clinically oriented.

Professors of pastoral care will divide their time roughly into three equal parts, 1. class and seminar participation, 2. personal counseling of patients and 3. research.

Fourth, there must be an extensive inclusiveness in the interpersonal relationships. Clinical training is based upon the statement long ago made by Anton Boisen, that the purpose is "the study of the human document," which is a modern adaptation of the ancient aphorism, "the proper study of mankind is man." The human document, however, includes not only the patient, but also the family, relatives and friends and additionally it includes administrators, doctors, nurses, other hospital personnel and persons within the community itself. For the pastor it continues beyond the crises situations of illness to the pastoral counseling back in the parish.

Fifth, the class sessions should include not only academic class work but also lectures

and discussions within the clinical situations of the hospitals themselves. Ample opportunity will be provided for these "on the spot" classes through both the specialists who lecture and the unusual clinical opportunities provided in the Texas Medical Center and associated hospitals.

Sixth, particular attention must be given to the varieties of service in the ministry. The training must be supervised so intimately that each student is trained for the particular ministerial function which he intends to perform.

There is a difference in the role of the chaplain or the professor of pastoral care as compared to the pastor in a local church. Therefore, our curriculum is to take into account the particular field of service into which the particular student intends to go.

The pastor-to-be, for instance, in our curriculum will learn by actual contact and supervised clinical experience his relationship with, 1. the administration of the hospital, such as how to get a patient into the hospital, how he is dismissed, the relationship of the pastor to the administration office and other personnel; 2. his relationship with the nurses, their customs, duties and floor practices; 3. his contacts with the physicians, their viewpoints and procedures; and 4. his relationships with the patient and his family. This latter is of no small moment. For instance, an understanding of the effects of the death of a child upon the parents and other children.

On the other hand, the chaplain-to-be will learn other responsibilities and duties incident upon his position on the hospital staff.

Seventh, intimate contact with the specialists in various fields must be provided so that the ministerial student will understand from the doctor, the psychiatrist, the psychologist, exactly what the specialist has in his own mind in attempting to minister to the patient and to his family; and so that the prospective minister or chaplain can learn to relate himself intelligently to communicate with the

doctor or nurse in charge of the particular patient.

Eighth, the ministerial student through pastoral clinical direction should be related to his total seminary education in such fashion that biblically, doctrinally, organizationally his pastoral ministry may be a unity and find its most adequate expression in his total gospel ministry.

The Course Program is as follows:

For ministerial students there will be three opportunities.

First, there will be a three month summer course of 12 weeks in clinical pastoral education for theological students who are recommended by the theological schools of Texas and approved by the Admissions Committee of the Institute. These students will receive such credit as the seminaries grant for one semester of work in this field. Credit will be given in each seminary on the B.D. degree. No student will be taken who has not completed two years of his theological training.

Second, there will be a one collegiate year internship course in pastoral care with clinical training for ministers beyond the B.D. degree. Prerequisite will be one quarter of clinical training, our own course or its equivalent. Credit will be earned toward a Master of Theology degree. Ministers will be trained for hospital chaplaincy, for teaching in theological schools and for better pastoral ministry. The course will be planned with the seminaries, with the thesis to be worked out jointly and to grow out of research in the clinical field within the training program of the Institute.

Third, we hope to provide a second year of residency for those who desire more extensive training to work for the Doctor of Theology degree.

In addition, for community clergymen, there will be workshops, seminars and training courses. The first of these is now in operation in two sections. One is with pastors

who spend three days a week for 15 weeks in clinical pastoral education and the other is a two hour, one day a week seminar for experienced clergymen for discussion of special cases in pastoral care. These are non-credit.

Opportunities for research into a better understanding of patients' needs and better methods of applying the resources of religion to health will be diligently pursued. It is possible that the Institute of Religion may become one of the significant research centers of America in pastoral care.

The Institute is privately financed by individuals and foundations. It is housed temporarily in the Jesse H. Jones Library Building. It is proposed that a building will be erected

in the not distant future for the Institute of Religion.

Thus the Institute of Religion will help develop a small corps of trained personnel to work effectively and cooperatively as a Health Team within the Texas Medical Center. Out of a multitude of needs of patients and their families, of students and ministers there arises a program of expanding possibilities for education, research and service. A teamwork approach is projected which will have not only present and continuing value but also will have far reaching influence for the future and might have directive influence in the entire field of minister-physician relations and pastoral care.

Book Reviews

THEOLOGICAL EDUCATION

The Purpose of the Church and Its Ministry.

By H. RICHARD NIEBUHR. New York:
Harper & Bros., 1956. xvi + 134 pages.
\$2.50.

There is a great deal of wisdom gleaned from many years of creative and critical participation in theological education in this little book. The incisive theological observations which have characterized Dr. Niebuhr's thought are brought to focus with his usual clarity as he relates theological education to the purpose of the Church and its ministry. The book is presented as the first in a series relating to the survey of seminaries conducted by the American Association of Theological Schools under a grant by the Carnegie Corporation. It would be fair to say, however, that the chief emphases and issues discussed here are those on which the author has previously declared himself. It is, therefore, a kind of preface to the series rather than an emergent from the survey itself.

Some of the points which are deserving of special note are the effort to arrive at a definition of the Church which is functionally realistic in the current ecumenical scene. His discussion of its relationship to Jesus Christ as the center of its community directed towards God and its relation to the Kingdom of God and the Holy Spirit bear relevantly on current efforts in the field of Faith and Order on these problems. He is critically realistic in his approach to the Church as an institution. It is not entirely clear, however, how he relates the world outside the Church to it. He calls the world a companion of the Church, a community something like itself with which it lives before God. On the other hand he says that there is no apprehension of the Kingdom except in the Church. This

latter would seem to be too absolute a statement, for if the world is sometimes partner of the Church it must have a more positive relation to the Kingdom of God than is provided in the above definitions.

The discussion of the emerging new conceptions of the ministry is quite challenging and provocative. The view that the minister is today a kind of pastoral director has much to commend it. It would seem on the basis of that concept that Dr. Niebuhr would have developed a view of practical theology more coherent with this role of the pastor than seems to be the case where he speaks so critically of field work in the theological school. No one can object to his vigorous demand for thorough theoretical understanding and intellectual activity. At the same time it would seem that the principle of the seminary and of the Church as a community would have brought him into a more sympathetic understanding of the educational function as well as of the obligation to develop field work. If Dr. Niebuhr means only to correct the tendency of field work to become dissociated from the center of theological responsibility by being a realm of skill acquisition primarily, his point is well taken.

One of the most relevant observations of this meaty volume is the emphasis on theology as an existential encounter on the part of the theological student. Theological studies are not subjects simply to be mastered, they should be issues which the seminarian must wrestle with in coming to self-knowledge and understanding of truth for himself. "Thinking may be truly worshipful and theology is not an ancillary to other actions of the Church but is itself a primary action."

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AMERICAN RELIGION

Protestant—Catholic—Jew: An Essay in American Religious Sociology. By WILL HERBERG. New York: Doubleday & Company, 1955. 320 pages. \$4.00.

A striking feature of American life is the tendency of people to regard themselves as belonging to one or another of three religious communities (hence the title of this book). What this involves or implies with regard to religious understanding and religious commitment is Herberg's task to explain. And this will include some analysis of what is believed to be a religious revival, of some recent polls conducted in order to ascertain (supposedly) our religious climate, and of the relation of all this to what is patently an increasing secularism. Herberg's penetrating analyses will even throw some light on the remark made to this reviewer by a seat mate on a recent bus trip. The man was on his way to a nearby city to receive some treatment for his eyes at a hospital which he identified as St. Joseph's. "That's a Catholic hospital, ain't it?" he inquired. Answered affirmatively, he continued, "They're good, but honestly, I'd rather go to a white hospital."

It is the author's task to define, explain, and assess the situation in America, the ambiguous nature of which the author calls the "secularism of a religious people" and "religiousness in a secularist framework" (cf. pp. 15, 286). Although "secularism" is a highly ambiguous word (celebrated as a great modern achievement by some, by others designated as a serious threat to our times), yet the author's connotation is made abundantly clear throughout. His own vigorous and unashamedly theological orientation prompts him in one place to speak of secularism as "the practice of the absence of God in the affairs of life" (p. 287). There is something startling about this when one considers the author's former intellectual orientation (Log-

ical Positivism), if this is not too much of an attempt at "tagging."

"It is the thesis of the present work that both the religiousness and the secularism of the American people derive from very much the same sources, and both become more intelligible when seen against the background of certain deep-going sociological processes that have transformed the face of the American people in the course of the past generation" (p. 15). To examine these sources and to describe and appraise the current result is Herberg's task. And not only that, but to do so within an ultimately theological context makes him something of a *rara avis*. Thus the work becomes a synthesis of sociological analysis, political science, interpretation of religion, and theological appraisal. Anyone who tries this is in danger on the one hand of coming out with some pale neutralism which bothers no one, or on the other hand of being sensational with sweeping generalizations and arbitrary judgments. Herberg avoids both. The book is neither pale, neutral, nor sensational in any invidious sense. Yes, it will be controversial, aye, it will!

The arrangement is as follows: after a preliminary chapter, he considers the developments within the last few generations of immigrants with regard to attitudes toward cultural heritage and toward religion (Chapters II and III); the analysis of the current religious revival and the development of an "American religion" (Chapters IV and V); a brief analysis of the three major faiths (Chapters VI to VIII); their comparisons and contrasts (Chapter IX); unity and tension between them (Chapter X); and his theological chapter (Chapter XI, "Religion in America and in the Perspective of Faith").

There are 75 pages of valuable footnotes at the ends of chapters. At the end of the book there are 14½ pages of bibliography, and 7 pages of Index. The dedication is "To the Third Generation, upon whose 'return' so much of the future of religion in America

depends." Readers will discover the significance of this in Chapters II and III wherein the author argues that "it is religion that with the third generation has become the differentiating element and the context of self-identification and social location" (p. 35). And this, coupled with the fact that "Not to be a Catholic, a Protestant, or a Jew is, for increasing numbers of American people, not to be anything, not to have a *name*. . ." (p. 53), presents a picture clamoring for analysis and explanation. Moreover, there is the additional problem that, by and large, there is so much inadequacy in the understanding of and attitudes toward these three religious heritages that the aforementioned clamor achieves a decided crescendo. Herberg is to be commended for his astute analyses and explanations.

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REINHOLD NIEBUHR

Reinhold Niebuhr. Edited by CHARLES W. KEGLEY and ROBERT W. BRETALL. New York: The Macmillan Co., 1956. xiv + 478 pages. \$6.50.

The high promise indicated by Volume One, on Paul Tillich, in the Library of Living Theology, is continued with this symposium on Reinhold Niebuhr. In addition to his intellectual autobiography, reply to interpretation and criticism, and a twenty-four page bibliography of his books and articles from 1916 to 1955 there are twenty articles by a distinguished list of authors. The list begins with Brunner, Tillich, Bennett, Ramsey, and Schlesinger. It concludes with Father Weigel, Carnell, and Rabbis Heschel and Burnstein.

Paul Tillich examines his Doctrine of Knowledge, Daniel Day Williams his relation to Liberalism, Paul Lehmann his Christology, Robert E. Fitch his Philosophy of History, and Henry Nelson Wieman gives the perspective of the Religious Naturalist while E. A. Burtt asks some highly *apropos* ques-

tions from a broad viewpoint colored by an appreciative attitude toward Buddhism. Obviously this is rich fare susceptible of twenty reviews.

Two comments may suffice to whet appetites for reading this volume. First, if Reinhold Niebuhr is really guilty of the major, and even numerous, shortcomings these massive critics discern then his popularity and influence during the past quarter of a century imply some serious things about the mental state of America. Tillich says, he "leaves the convincing power of his thought without epistemological support" (36). John Bennett's excellent summary of his social ethics reveals a series of practical misjudgments on Niebuhr's part with respect to pacifism, Marxism, and Socialism. One can only conclude that Niebuhr was so caught up in the relativities of the historical situation that his editorializing was a considerable cut below the level of the prophetic. However, his theology did provide incisive diagnosis on the theoretical level, and a viability in his own life so that he could grow, and change, and repent almost joyously. With the gentleness and gentility of a colleague Bennett treats what would have been "blunders" and "pretensions" on the part of liberalism simply as "transitions" and "profound changes" on the part of Niebuhr. By omission rather than specific statement Richard Kroner, in discussing the historical roots of Niebuhr's thought, indicates what may be a deficiency in knowledge and appreciation of the classical inheritance of Western culture. Daniel Day Williams indicates in his article on "Niebuhr and Liberalism," that Niebuhr fails to define the liberalism he attacks in terms of any living liberalism of a Royce, Whitehead, Dewey, Ritschl, or Wieman. Speaking of Niebuhr's method he says, "it permits Niebuhr to deal with the point of view he is criticizing by using its most exaggerated, and sometimes even its most fatuous, expressions to represent the entire position" (195-196). It might be said that Niebuhr's treatment of

Liberalism suffered the same essential defect against which Niebuhr inveighs most stoutly when employed by extreme right-wing Republicans or chauvinists. John Wolf finds his brush rather broad leading to occasional over-generalizations, "if not some historical inaccuracies" (235). So fifteen generally friendly critics expose with great charity some faults.

Henry Nelson Wieman concludes a fascinatingly blunt and yet oblique and subtle article with this: "With these considerations before us we reach the conclusion that reason must be the guide of faith. This conclusion issues from the theology of Reinhold Niebuhr even though it is almost diametrically opposed to what he intends to teach. But perhaps the greatest good issuing from the works of great men is other than they intend" (354).

The second comment is that the exchange between Father Gustave Weigel, S.J. who wrote on "Authority in Theology," and Reinhold Niebuhr's reply to him makes eminently clear the difference between Roman Catholicism and Protestantism. It is startling in its intensity, and yet each appears never to be arguing *ad hominem*. It is pure intellectual integrity in conflict undergirded by Christian virtue on each side.

After Niebuhr's own writings this volume is a "must" for contemporary theologians and preachers. The editors and publishers deserve commendation and encouragement in this helpful series.

JOHN FREDERICK OLSON
Syracuse University

The Theology of Reinhold Niebuhr. By HANS HOFMANN. Translated by LOUISE PETTIBONE SMITH. New York: Charles Scribner's Sons, 1956. viii + 269 pages. \$3.95.

This book is an analysis of the thought and work of Reinhold Niebuhr. But it is more than that. It is a celebration of the merits of

Niebuhr's "analytical" theology, combined with an indication of how Niebuhr's thought contributes to the possible formulation of an ecumenical theology. And all this is presented in terms of how the author sees it from a point of view which is more or less continental, dialectical, and ecumenical.

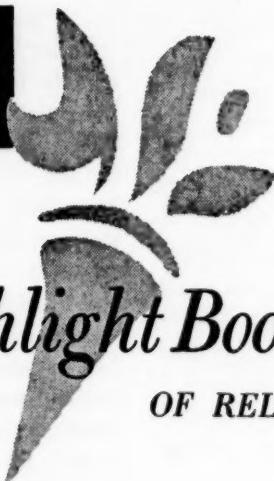
He extols the facts that Niebuhr has been able to formulate a social and political philosophy with suggestions for programs, yet which are neither separated from religion nor detached from a theological orientation. This makes for an interesting contrast to those criticisms of Niebuhr which deplore his theological concerns, and those which accuse him of undue "modernism" in his theology.

The procedure that Hofmann follows is to analyze the argument as presented in the major writings of Niebuhr (eight volumes are considered rather extensively), interspersing the analysis with critical observations as to merits, shortcomings, and the like, and finally presenting a sort of balance sheet in a concluding chapter. In the process almost a fourth of the space of the whole book is given to quotations from Niebuhr's writings (nearly 60 pages of quotations).

As the author puts it, the concern which engages Niebuhr's attention (and which Hofmann states and restates with some variety of expression) involves man's relatedness to God and the world; the relation of gospel and world; the relationship of religion and society; of God and the world; of man's relatedness to God but also to fellowman. Our author calls this the main theme of Niebuhr's work, and says that the starting point is the fracture or brokenness of this relationship resulting from sin, and that the concern is their reestablishment. These are the theological problems of sin and grace.

In terms of biographical setting, Hofmann says that the question of the relation of religion and society Niebuhr first directed to himself and other representatives of religion during the pastorate in Detroit. Then he directed the question to society. This was the

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development when he became a member of the staff of Union Theological Seminary.

As is well-known, much facile criticism has been directed toward Niebuhr wherein he has been accused of being too much concerned with "sin" (as though this were an obvious and automatic liability), and as being "pessimistic" (without usually considering whether his dour descriptions and analyses were "realistic"). Hofmann does it differently. Rather, he gives a very searching analysis of the doctrine of "sin" and in terms of its being basic and germane to Niebuhr's thought. But he does not say it is "wrong" to deal with the subject of "sin."

If we were to summarize Hofmann's own critical estimates, we should do so in two ways: assemble the incidental statements of these sorts which are sprinkled here and there throughout the book, and look at the summary in the final chapter. The author says in general (and perhaps a bit condescendingly) that Niebuhr does not fit into any specialized category (he is not a "pure apologist," not a scholar interested in research for its own sake, not strictly a systematic theologian working out a "system," etc.). He says (p. 34) that there are numerous contradictions in the separate lines of Niebuhr's thought; that attempts at solution are incomplete (p. 55); that he "wanders less than other thinkers into the timelessness of abstract speculation" (p. 68); that he is liable "to the suspicion that he is a selector whose convincingness does not equal his diagnostic keenness" (p. 85); that we perhaps "cannot escape a feeling of uncertainty and confusion after reading his work" (p. 85), though this is qualified by certain "admissions;" and so on. No doubt there is something to be said for each of these, but as they are not developed adequately they become pointless. Then in the concluding chapter, Hofmann says, briefly, that Niebuhr does not have an adequate doctrine of the Holy Spirit; that he needs a stronger and more adequate doctrine of the Church; that these and further ques-

tions "have their root in the first question: whether we stand or can remain standing so exactly between gospel and world as Niebuhr wishes us to do" (p. 246); that his exegesis of the New Testament is sometimes arbitrary. But on the other hand he salutes Niebuhr's prophetic role, his salutary influence; his balance; his shrewd insights and analyses; and the contribution he offers to the possible and needed development of an ecumenical theology. Niebuhr, he points out, has avoided many pitfalls into which others without number have blundered: he has not sought to escape from the world or to become unduly involved in it (escapism and secularism); he "has affirmed the world-wide possibilities and responsibilities of man, and he has sounded a summons to resolute men who are able to sustain the burden of their task because they hope in faith" (p. 225).

The able and clear translation is to be commended. There are a few incidental "teutonisms" such as "that Niebuhr is thinking in almost the terms of . . ." (p. 17), and "sin arises at the point where man only in the whole of creation stands . . ." (p. 188).

This is primarily a study book, and the concluding sentences are in line with this classification, ". . . we shall be Niebuhr's best pupils if answers for the questions he has left open become our aim in our own theological thinking. To such this book is offered" (p. 248).

W. GORDON ROSS

Berea College

EXISTENTIALISM: PRO AND CON

The Existentialists and God. By ARTHUR C. COCHRANE. Philadelphia: The Westminster Press, 1956. 174 pages. \$3.00.

Professor Arthur C. Cochrane is convinced that two answers are given to modern man which challenge him to find meaning in human existence, the older one being authentic, the newer one being false. The new answer is that of the "existentialists" for whom

"... the old objective knowledge of God, and of the values and principles associated with him, is no longer valid ..." (p. 12). The existentialists emphasize being, nonbeing, and being-itself, equating these with God. Kierkegaard, Jaspers, Heidegger, Sartre, Gilson, and Tillich are treated as "existentialists" in an effort to unmask this rival of the Christian faith. Tillich, however, is the formidable enemy of the faith, whose views are strikingly similar to those of Jaspers, Heidegger, and Sartre. Indeed, "there is nothing essential in Tillich's alleged theology that has not been said by the existentialists we have studied" (98).

Quite another answer is given to man by the Christian faith, the revelation and knowledge of the being of God in Jesus Christ. The theological answer seeks to renew reflection upon God's revelation in Jesus Christ. The theological answer is the assertion of the Word of God in Jesus Christ. Cochrane's purpose in writing *The Existentialists and God* is to set forth the theological answer (Karl Barth's thought in the main) over against the false or heretical answer given by the existentialists.

Brief accounts are given of the thought of Kierkegaard, Jaspers, Heidegger, Sartre, and Gilson. One has the feeling that with the exception of Kierkegaard and Gilson, these men are discussed to establish a slippery concept of being which might just as well be called nonbeing in view of its qualitative nakedness, and to equate this concept of being with Tillich's view of being-itself. It does not matter that different language is used. Jaspers calls man to a sort of self-transcendence which is accomplished by man's own power. No transcendent God comes to him. For Heidegger, "being and nothing become virtually interchangeable, or at least ambivalent, terms" (65). Sartre simply says that there is no God. The effect of all these positions is to blur the distinction between being and nonbeing to the extent that God

becomes nonbeing, or an impersonal and qualityless being-itself.

But Paul Tillich is the chief offender because of his profound ability and because he presents his ontology as if it were Christian theology. Indeed, he writes a *Systematic Theology*. The success of Cochrane's book depends, therefore, upon the use of Karl Barth's interpretation of Christianity to refute a spurious theology of Paul Tillich. If a pretender can be identified, along with the essential nature of his false orientation, a real service will have been rendered to the Christian community. It is the reviewer's opinion, however, that Cochrane does not accomplish his purpose, and that this failure is due to his misunderstanding of Tillich at crucial points. Without elaboration, a few of these points might be mentioned.

(1) In saying that Tillich confuses philosophy with theology, Cochrane does not take into account adequately Tillich's clear statements about the sources of systematic theology and about the different functions of "kerygmatic" and "apologetic" theology. Tillich is setting forth an apologetic theology which intends to be loyal to the Word of God in the Bible and in Jesus Christ, but this word is pronounced in correlation with questions men are asking in the various dimensions of their existence. The source of theology is still the Word of God, whether this word is expressed in the language of the Church or in the language of the philosophers.

(2) "It is evident that because of the identity, or at least analogy, between the universal logos and the concrete logos, philosophy can arrive at truth independently of faith in Jesus Christ, the concrete logos. There is, therefore, in Tillich's thought no absolute need for Christ, no absolute need for theology" (98, 99). There is no logical transition from the first assertion to the second. It is indeed a strength, not a weakness, that Tillich insists upon an analogy between the universal and the concrete logos. But this anal-

ogy does not imply that there is no need for Christ. Such would be true only if one did not consider the *Kairos* in Tillich's thought. Perhaps it is because Cochrane does not consider the *Kairos* in connection with the *Logos* that he feels impelled to attack Tillich at this point. Yet in Tillich, these two concepts are essential and are related. To emphasize one to the exclusion of the other is to be disloyal both to Tillich and to the New Testament.

(3) A third error Cochrane makes in interpreting Tillich is to identify Tillich's concept of nonbeing with Barth's concept of *das Nichtige* (translated "the Nihil" by Cochrane). It would be more accurate to speak of Tillich's concept of the "demonic" as comparable with Barth's concept of *das Nichtige*.

In spite of Cochrane's failure to accomplish his purpose, his book is recommended. A significant problem is raised, implications in the thought of some existentialists are pointed out, illuminating notes and an excellent bibliography are given. The main value of the book, however, is in its encouraging a deeper study of the writers considered, particularly Karl Barth and Paul Tillich.

JACK BOOZER

Emory University

Essays: Philosophical and Theological (The Library of Philosophy and Theology). By RUDOLF BULTMANN. Trans. by JAMES C. G. GRIEG. New York: Macmillan Co., 1956. xii + 337 pp. \$4.75.

This book offers us sixteen essays written by Rudolf Bultmann, Professor Emeritus of New Testament in the University of Marburg. Two of these essays have not heretofore been published: "Forms of Human Community" and "The Significance of the Idea of Freedom for Western Civilization." The others were published in various books and journals between 1931 and 1952. The articles cover a wide range of topics: Bultmann's breadth of interest and scope of ability is exhibited in his discussion of theological, politi-

cal, literary, biblical, sociological, and philosophical issues. R. Gregor Smith in his "General Introduction" to the *Library of Philosophy and Theology*, of which this book is one volume, says that the series arises in part to consider the effects of "the strong blasts of positive and empirical dogmatic theology blowing down from Switzerland upon Europe and America." This volume of Bultmann's essays is witness to one of the powerful gusts of wind in that tornadic stream.

The reader's attention may be called to R. W. Hepburn's criticism of one aspect of Bultmann's thought in the article, "Demythologizing and the Problem of Validity." It is to be found in Chapter XII of *New Essays in Philosophical Theology*, another volume of the *Library of Philosophy and Theology*.

Despite the variety of topics treated by Bultmann, one emphasis appears everywhere: the proclamation of a Christian existentialism. Whether he discusses Sophocles' *Antigone*, the Pauline correspondence, humanism, or the Christological Confession of the World Council of Churches, he is intent upon elaborating in dramatic language what he thinks is entailed in the "critical moment" in which the knowledge of God "breaks in on us."

The titles of some of the essays are: "The Crisis in Belief," "Polis and Hades in Sophocles' Antigone," "Christ the End of the Law," "The Question of Natural Revelation," "Humanism and Christianity," "The Problem of Hermeneutics," "Prophecy and Fulfilment." Bultmann is a versatile and interesting writer. His versatility is exhibited not only in his being able to ply his scholarly way in many different areas but also in his facile use of words. The interest of his writing derives both from his ability to present the reader with new insights and also from the enchanting effects of a dramatic existential vocabulary.

As we read Bultmann we also hear Kierkegaard, Sartre, Heidegger, and Barth speaking through his words. Bultmann is impressed with man's forlornness and sense of

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finitude, with his futile attempts, on the basis of his own abilities and powers, to escape the nothingness which confronts him. All man's cares are made a comedy by God who makes him finite. The theologian emphasizes man's senses of insecurity, of dread, and of responsibility. The only salvation which comes is that which appears in the "critical moment" when, by grace, God's Word breaks in upon man. This interpretation of faith differs radically from any *Weltanschauung*, on the one side, and from mysticism, on the other side. In faith there is an utter submission of man, a total surrender of his self-reliance. In it there appears the uncanny element of the transcendent. Faith is "the taking of man out of the world, and his ingrafting into eschatological existence." This unique, personal experience brings to man forgiveness of sins and the attainment of his real being. "This 'eschatological' irruption of the transcendent world into the earthly world has been effected 'in Christ.' It is the irruption of the divine world, in which no longer the work of man, but only divine grace is recognized—in which human pride is broken and all 'self-glory' ceases and 'faith' takes its place" (p. 130). "God is the absolutely transcendent One, the Eternal One, and his eternity is qualitatively different from everything of this world, to which the world of mind also belongs. Man does not simply become aware of God in striving for the true, the good and the beautiful, but only when he can free himself from the world and soar up to the eternal as his home" (p. 153).

WALTER E. STUERMANN

University of Tulsa

PHILOSOPHY AND THEOLOGY
New Essays in Philosophical Theology (The Library of Philosophy and Theology).
 Edited by ANTONY FLEW and ALASDAIR MACINTYRE. New York: Macmillan Co.,
 1956. xii + 274 pp. \$4.75.

Here is an exceptionally lucid and stimu-

lating book on the philosophy of religion. It is a collection of previously published articles by sixteen philosophers of the British Commonwealth. The writers are advocates of logical analysis in philosophy. The book can therefore be considered as a presentation of what the analytical school in philosophy is thinking and saying about theological issues. It can also be interpreted as an exposition of the vocation of a "theological logician" and of the functions philosophy should perform in the area of theology and in theological colleges. The philosophers do not simply tell us in general terms about the logical analysis of theological discourse, but they show us how it is done in particular cases. This is an admirable semantic procedure.

The writers apparently do not hold the extreme depreciatory position on religious discourse which was sometimes found among certain members of the Vienna Circle. They exhibit a genuine concern with theological issues and a conviction that these issues are important enough to deserve the full vigor of logical analysis. What men consider most important ought to be most severely criticized, lest it be corrupted while they are looking the other way.

Considered collectively, the essays focus on a few fundamental problems: (1) the meaning of theological terms and sentences (are they logical assertions?); (2) the functions of religious or theological language; (3) the analysis of such sentences as "God exists" and the "being of God is necessary"; (4) the problem of falsifying religious assertions (for, if the theologian is unwilling or unable to specify the conditions under which his assertions would be false, those assertions are logically meaningless); (5) the meaning or significance of paradox, myth, analogy, et cetera, in theological discourse.

Space prevents describing at any length the contents of the essays. The reader may be lured on simply by some of the titles. These theological logicians write on "Can Religion Be Discussed?" "Metaphysics, Logic,

and Theology," "Can God's Existence Be Disproved?," "Theology and Falsification," "Religion as the Inexpressible," "Demythologizing and the Problem of Validity," "Death," "Miracles," and "Creation." In the first, A. N. Prior presents a dialogue between "Barthian Protestant," "Modernist Protestant," "Catholic," "Logician," and "Psychoanalyst." The theme of the conversation is that "the real intellectual difficulty for the believer or would-be believer is not the problem of proof but of meaning." The second article cited above is a dialogue by J. J. C. Smart between "Black" and "White." It is an examination of the values of philosophical analysis in theological inquiry and in theological curricula.

J. J. C. Smart also contributes an article on the validity of the classical arguments for God. J. N. Findlay writes an adroit disproof of the existence of God. Its theme is: "Divine Existence can only be conceived, in a religiously satisfactory manner, if we also conceive it as something inescapable and necessary, whether for thought or reality. From which it follows that our modern denial of necessity or rational evidence for such an existence amounts to a demonstration that there cannot be a God." Two fellow philosophers make critical replies to Findlay. C. B. Martin presents a logical criticism of the theory of religious knowing by personal encounter, such as is set forth in Baillie's *Our Knowledge of God*. R. W. Hepburn writes a withering attack on the terminology and methods of Rudolf Bultmann, contending that Bultmann's procedures "tend to insulate his claims against the possibility of verification of falsification (using these words in their widest sense); that this happens . . . by default through ambiguities and confusions in crucial terms."

The reviewer will make only two comments. First, there is certainly more to be said about the meanings and functions of theological discourse than these essays say (the writers themselves would undoubtedly

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agree). Second, the volume would have been made even more valuable than it is had it included a few articles which developed the suggestions made by Susanne K. Langer (*Philosophy in a New Key*) concerning the differences between discursive forms and presentational forms (the symbolic functions of ritual, sacrament, myth, music, et cetera).

WALTER E. STUERMANN

University of Tulsa

Subject and Object in Modern Theology: The Croall Lectures. By JAMES BROWN. New York: The Macmillan Company, 1955. 214 pages. \$3.75.

It is conceivable that someone might interpret "subjectivity" and "objectivity" in such a way as to identify the former with "error" and the latter with "truth." This might lead to a consideration of the subject-object relation as simply the task of a passive subject's trying to locate and identify a "real" object. Then this would provide a basis of a sort for discrediting Kierkegaard as someone lost in a maze of "subjectivity," and for discrediting Barth as a proponent of radical transcendence whose Object is inaccessible resident on the other side of some kind of gulf.

Such simplified, naive, and therefore distorted interpretations of "subjectivity," "objectivity," and the subject-object relation are maturely transcended in this capable and clarifying book. It may be called an explanation of the journeys of these highly ambiguous terms through theological thought and discussion of the past two centuries—since Kant's reversal of the connotations employed by Duns Scotus. However, though Kierkegaard and Barth loom large in this book, this should not be construed as intimating that the author writes them any blank checks.

The purpose of the book is to consider certain trends in modern theology from the "perspective viewpoint of the Subject-Object relation and the antithesis therefrom derived

of subjective versus objective thinking" (p. 12). But the author limits his extensive discussions primarily to four names, Kierkegaard (Chs. II and III), Heidegger (Ch. IV), Buber (Ch. V), Barth (Ch. VI), and to a lesser extent, Bultmann and Tillich. Any one of the chapters is worth a review of its own.

The author keeps in mind the influence of Kant in his epistemological use of these terms. Then Kierkegaard, more than a hundred years ago, introduced his elaborate and revolutionary exposition of "subjectivity," in the context of his understanding of "existence." Still later, Heidegger (with his phenomenological approach), Buber, and Barth with their searching interpretations of the Object(s), have exerted varying influences on attempts to comprehend both Subject and Object, as well as their relationship. The author is careful to emphasize the necessity of taking these terms in their various contexts, and to explore fully what the Subject had "done" to the Object, and vice versa, and what energizing elements have been understood to obtain. Kant's theory of the constitutive function of the mind (which he defined in the context of epistemology), which was something of an innovation and stimulus, is still with us in some form. But also there is the persistent theological concept of the energizing initiative of the Divine—and this is both emphasized and played down in modern thought. The author's extended and competent analysis of these diverse strands is clarifying; and at the same time he makes the apologetic endeavor to validate the theological thesis of Divine initiative. But the point is that he does this within the context of the discussion of the Subject-Object problem as it is wrestled with in theological thought. Though much of the discussion is given to Existentialist thought, the author is not concerned primarily to make a case for it, but to understand its contributions as well as its limitations.

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the phenomenological claims to have stopped short of metaphysical affirmations. Their very arguments have unavoidably set up implications of a metaphysical sort which even make fairly explicit what the content would be of these implications (cf. pp. 183-4).

There are certain crucial questions we might ask of any and all who would grapple with the data which would need to be considered in attempts to explicate these really mighty themes. What *are* the data? To what extent or in what way are Subject and/or Object passive or energizing? Do our explanations tend to allow either to "swallow up" the other? To what extent is Subject sometimes the Object for Subject? And, theologically speaking, is God Object in any sense? Subject in any sense? (Or, what sorts of questions *are* these?). The author, in his tightly packed book, has given us a very good start on both the understanding of these questions, and on research into them.

W. GORDON ROSS

Berea College

THE BIBLE

The Old Testament in Modern Research. By HERBERT F. HAHN. Philadelphia: Muhlenburg Press, 1954. xii + 267 pages. \$4.00.

Now that the uproar of controversy over theological approaches to the Bible is beginning to subside, the time has come to gain perspective. This book is an excellent contribution toward clarifying the picture.

Seven approaches are outlined. Included are descriptions of their origins (for the most part in secular European scholarship), the chief figures in each including a summary of the major positions, and an evaluation. This latter usually praises the position and is a little reluctant to offer censure. In rapid succession Hahn surveys the critical (Wellhausen), anthropological (W. R. Smith,

Frazer), religio-historical (Gunkel, Gressmann), form-critical (Gunkel, von Rad, the Scandinavians), sociological (Lods, Alt), archaeological (Albright), and theological (Eichrodt) approaches. In parentheses above are the persons to whom he devotes the most attention, but his survey is remarkably complete and includes many others.

Obviously these overlap to some extent. Moreover, archaeology might better be described as an emphasis or tool rather than as an approach. There is a tendency to put undue time on the Pentateuch at the expense of other portions of the Old Testament, e.g., the Wisdom Literature is almost entirely neglected. However, the Pentateuch makes a good touchstone, and usually what is true of it will find its equivalent in the other sections.

In convincing fashion, Hahn shows the dead-end that a rationalistic method, whether critical or anthropological, inevitably produces. If Old Testament science was to survive, new approaches were imperative. Hahn states, although it could be made more emphatic, that literary criticism is an indispensable and important discipline. The author's survey makes clear the necessity for employing wider tools and methods. The fertile ferment of the present state of Old Testament research is clearly portrayed. The relationship of faith and scholarship is rightly left unsolved by the author, as it is in scholarly circles themselves. This tension is as old as biblical scholarship itself, and, like several other realities in life, it is always with us.

This book is a valuable, brief survey of the involved patterns of Old Testament scholarship during the past century; written in clear and simple style. The footnotes contain an abundance of references to men and titles which will point out neglected areas which demand attention. The estimates are calm and sound. Familiar names are placed in relationship with each other, in good perspective, thus making a ready frame of reference. Scholarship in its strengths and weak-

nesses is revealed. Through all is shown the tremendous vitality of the people and the book.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

Teaching the Bible Especially in Secondary Schools. By A. VICTOR MURRAY. Cambridge: At the University Press, 1955. xi + 232 pages. \$3.50.

A. Victor Murray is President of Chestnut College, Cambridge, and Emeritus Professor of Education, University of Hull. His book, *Teaching the Bible Especially in Secondary Schools*, has the solidity, balance, and breadth characteristic of English religious writings. The Bible should be taught because it gives the common man historical perspective through a direct insight into an ancient alien culture, because its literature has been woven into English thought and

vocabulary, because of its "purple passages," but above all because it is the basic religious and ethical book of our faith. The young should be taught the Bible itself rather than books about the Bible.

The teacher should have general training in modern biblical scholarship and should teach from the historical point of view, but the technical scholarship should not be obtrusive. One should never lose sight of the fact that the primary reason for teaching the Bible is that it is the great book about God. But it also deals vigorously with very human men in very human situations, and to treat it in the classroom with what might be called an aura of liturgical solemnity is to miss its perennial ability to speak to ordinary people in ordinary human situations. On the other hand, the religious-ethical impact of the Bible is cumulative, and there should be no attempt to draw a moral from each day's lesson. Furthermore, it should be frankly

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recognized that the moral standards in some of the stories are sub-Christian.

England for a long time has had Bible as part of the standard curriculum for tax supported schools for each year of a child's education from the age of five to eighteen. The author speaks out of extensive personal experience in religious education as well as against the background of the forty-nine Agreed Syllabuses in use in the schools of England and Wales. The book should be of interest to all those who have part in the over-all planning of religious education programs in this country, whether in private schools, in released-time projects, or in Sunday schools.

The book should also be of use to classroom teachers, for in addition to its emphasis on general educational theory the book abounds in specific suggestions relative to one hundred eighteen passages of scripture (see index of scripture references), together with useful information on a wide variety of other subjects.

Some of these, chosen almost at random, are: Hebrew cosmogony, ways of teaching parallelism, tie-ups between the Bible and English literature and Ancient and European history, illustrative charts, maps, pictures, film strips (with the sources from which these aids can be obtained), selected bibliography of secondary material for pupils and for the school library, the construction of courses, dramatizing *Jonah*, specimen lessons, specimen examination questions, the meaning of "inspiration" and "revelation," the absence of "copyright" in ancient times, miracles, legend, myth, proverbial sayings, feeding the five thousand, geography, source books used by Old Testament writers, etc.

RACHEL H. KING

Northfield School for Girls

The Prophets: Pioneers to Christianity. By WALTER G. WILLIAMS. New York: Abingdon, 1956. 223 pages. \$3.50.

This book, by the Professor of Old Tes-

tament in Iliff School of Theology at Denver, is arranged in three parts, with ten pages of good indexes at the end. Part I contains two controversial chapters on "Priest and Prophet" and "Prophecy as a Profession." The former protests against the view which regards "prophets as the champions of non-liturgical religion and as the natural enemies of the priesthood and all that that group stands for" (p. 36).

The author is undoubtedly correct in asserting that "the prophets sought a purged cultus, not its elimination." However, judgments that seem unduly favorable to the priesthood may be questioned. He says the priests "were in sympathy with" the prophetic movement "and drew heavily upon prophetic tradition." Priests were the teachers who led the people "step by step in the direction of prophetic ideals." "Not only did the priests collect the reported sayings of the prophets, but they organized and edited them" (pp. 39-41, 89). According to Williams, prophet and priest were two sides of the same coin. This would seem an unduly favorable *apologia* for the priesthood.

The study also seems unsuccessful in contending that the prophets, even Amos, were conventionalists. Williams asserts that Amos was not an "uncouth farm hand rudely interrupting a formal religious service" at Bethel, for he "knew that he could obtain his best hearing if he met the conditions" of conforming to the cultic pattern (pp. 48-9). This seems inconsistent with a later part of the book where it is stated that Amos "was a religious rebel without benefit of ordination to religious office" (p. 158). Admittedly the priests and the thousands of cultic prophets that existed in most ages were in essential harmony with each other. Williams has not stressed sufficiently that those whom we call "prophets" were men of far higher spiritual discernment who cast judgment upon the perversities and pitiful inadequacies of both prophets and priests.

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on the developments in religious ideas produced by the prophets, with chapters on growth in the idea of God, how religion became moral, how worship came to replace magic, the progress of Messianism, development of belief in immortality, and how God has communicated with man. This is the most valuable part of the study.

Especially significant is the contrast between the expectations of the prophets and the despair of the apocalypticists. The author points out that "most of the popular definitions held by people of a prophet would more accurately describe the work of the apocalypticists" (pp. 113-6).

Part III has chapter sketches of Amos, Hosea, Isaiah, Jeremiah, and Ezekiel. They are presented as impatient men. "They could not have lashed men's consciences so successfully had they been otherwise." They "could not be defeated." They towered above their contemporaries "because they dared to question old positions and to propose new principles" (pp. 145-6). They (p. 151) were "responsible for putting conscience into religion."

ROLLAND E. WOLFE

Western Reserve University

Jeremiah. By ELMER A. LESLIE. Nashville: Abingdon Press, 1954. 349 pages. \$4.75.

It is surprising how few large-scale treatments of Jeremiah have appeared in English. The German studies are well known. France has produced Condamin (surprisingly not employed in this book) and very few others. The English works are confined mainly to the 1920's. With the publication of Leslie's book as well as the more recent *Interpreter's Bible*, vol. 5, this lacuna becomes filled.

The book under review is more detailed in treatment than Hyatt (*Inter. Bib.*) although it contains fewer bibliographical citations. Rightly, Leslie has written a straight-forward commentary and ignored the rich treasury of secular and religious literature which

Hopper has used with great skill in the exposition to Jeremiah in the *Interpreter's Bible*. In excellent fashion Leslie has done for our generation what Peake did long ago (1910-12) and which was badly in need of re-doing. The approaches and method of treatment used by him and Hyatt (Hyatt is much more radical in his treatment of the text) are sufficiently different to make both books valuable reading with a minimum of duplication.

Like Peake and Leslie's own *Psalms* this book is rich in quotation, particularly from the German writers. A major value of this book is to open up the approaches and interpretations of these men which would otherwise be inaccessible to the non-reader of German. Here also is a keen appreciation of a complex personality, and also the presentation of a very intricate historical background, biography, and text.

The major innovation in form is the arrangement of all passages of the book in chronological order. This presentation in several large units restores sharp focus to much material that is often blurred or ignored. Leslie adopts the traditional date for Jeremiah's call. Chs. 30-31 are placed toward the close of Josiah's reign. The "intimate papers" (confessions) of Jeremiah are placed toward 605 B.C. Much of chs. 46-51, the oracles against the nations, are regarded as genuine. In fact Leslie retains a remarkably large percentage of the book for Jeremiah and Baruch. The approach of Rudolph is followed quite consistently.

Most of this makes convincing reading. The handling of the passages with specific historical backgrounds appears more convincing than the other passages. Occasionally the treatment appears over-romanticized or unnecessarily literal. The author's own translation of the book seeks to reproduce the original rhythms. The results are sometimes prosaic, but on the other hand, frequently his rendering yields an intimacy and clarity, and even a jolting impact which jumps the bar-

rier of 2500 years. Attention is given to Jeremiah's relationship to other canonical prophets, including Hosea, Isaiah, and Ezekiel. The latter two especially are discussed with a number of original insights. The author convincingly maintains that Baruch's primary concern was to record the unmerited suffering and persecution of his master. Some problems are dismissed somewhat too briefly, e.g., the later date for Jeremiah's call or the problem of Jeremiah's biographer as discussed by May. The indices are full and helpful.

After the genuine passages of Jeremiah have been analyzed there follows an excellent discussion and arrangement of the supplements made to the book. Too often these are only cursorily handled, and Leslie has done much good work here. The book closes with an eloquent appreciation of the prophet which draws the book into focus. It is a labor of love, carefully and conservatively wrought. It possesses insight and integrity, as well as cumulative power.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

New Testament Christianity. By J. B. PHILIPS. New York: The Macmillan Company, 1956. 107 pages. \$2.25.

This is a rewarding and refreshing volume. The author has a grasp of genuine Christianity through a vital personal experience of redemption. His previous work as pastor and Bible expositor stands out clearly and rewardingly throughout the series of lectures which serve as chapters of this book.

In the concluding chapter entitled, "Some Conclusions," the author frankly admits the foregoing chapters have been addresses given in Britain and California. Despite this fact, they form a coherent and cohesive whole. They excellently present "New Testament Christianity." Phillips introduces the series with a chapter entitled "Explanation." This chapter alone is almost worth the price of

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the book. It narrates the story of the author's undertaking of his three volume translation of Christian Scripture, Matthew through Jude. The reviewer found this the most satisfying chapter of all.

The remaining eight chapters presented the Gospel as Phillips has discovered it in his own experience and in his studies of Holy Writ. The second chapter entitled "The Angels' Point of View" presents the author's understanding of the biblical "Eyes of Faith." Subsequent chapters present the various facets of "New Testament Christianity" under such topics as "God Makes News," "The Faith Faculty," "Ground For Hope," "Love," "Peace," "Christian Maintenance," and "Christian Service." As in his translations of Christian Scripture, Phillips presents his various subjects vividly and enthusiastically. He certainly achieves his desire to awaken the reader to a more eager quest for "eternal life." Perhaps because the reviewer is of the same generation as the author, he finds it quite exciting to see a comrade of the faith expressing himself in similar statements and concepts.

Protestant readers of Roman Catholic works are often made aware of an unseen but very definite boundary within which the given author is allowed to exhibit his freedom of thought and expression. This reviewer became increasingly aware of a similar phenomenon taking place within Phillips' writing. Like cattle grazing within the confines of an electrified wire, Phillips daringly expounds his interpretation of New Testament Christianity quite freely and refreshingly until it leads him to recognizably unorthodox statements and doctrines, whereupon some unseen force appears to fend him back into the arms of orthodox language and concept, even to the Pauline authorship of the Pastoral Epistles. The reviewer felt this most unfortunate. Present day readers are demanding unfettered minds who dare to give expression to the Eternal Truth of the Gospel in new, exciting and challenging

terms, like a Martin Luther or an Apostle Paul.

Yet, all in all, it must be confessed Phillips does a commendable piece of work in present New Testament Christianity as Christianity in truth.

IRA JAY MARTIN, 3RD

Berea College

St. Paul's Journeys in the Greek Orient. By HENRI METZGER. New York: Philosophical Library, 1955. 75 pages. \$2.75.

This is the fourth in André Parrot's series of Studies in Biblical Archaeology and the first to be written by other than Parrot himself. The French original appeared in 1954 as *Les routes de saint Paul dans l'Orient grec*. The English translation is by Professor S. H. Hooke, and like the other volumes in the series is published in the United States by the Philosophical Library at a very high price for a very small book.

Metzger, lecturer at the University of Lyons and former member of the French School in Athens and the French Institute at Istanbul, has traveled by land and sea on the routes of Paul which he describes, and his vivid, first-hand accounts of these places constitute much of the value of the book. For each of the cities to which Paul went the chief geographical, historical, and archeological facts are given. Twelve pictures and four maps illustrate the narrative.

The Book of Acts is followed consistently and obviously regarded as an excellent source. No attention is paid to such an attempt as that of Professor John Knox to base the life of Paul upon his letters, with critical relegation of Acts to a strictly subordinate place. An interesting argument is presented for the authenticity of Paul's Areopagus address when it is pointed out that Aratus, quoted in that speech, came from Soli in Cilicia and was doubtless studied as a famous local poet in the schools of Tarsus.

On page 47 Pausanias is erroneously placed

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in the second century B.C. although the French original (page 34) correctly says *au second siècle de notre ère*. The brief bibliography in the English edition should also be supplemented by the somewhat more detailed listings in the French original.

JACK FINEGAN

Pacific School of Religion

The Epistle to the Romans. By A. M. HUNTER. London: SCM Press, 1955. 134 pages. 8s 6d.

Not many of us would expect that within the compass which is allowed to contributors to the Torch Bible Commentary Series so much breadth and depth of scholarly insight into the biblical text could be expressed with such clarity and economy of words. Such, however, is the case with every volume of this excellent commentary which it has been the privilege of this reviewer to examine. Professor Hunter's volume on Romans is no exception. Of course, Professor Hunter in other recent publications of his has shown himself to be a master of conciseness in getting to the main points of every part of New Testament literature.

In a masterful little ten-page introduction Hunter not only makes clear such points as authorship, date and place of writing, and the plan of the letter, not omitting to consider the problem of the two recensions, but climaxes it with a memorable affirmation of the continuing relevance of the message of Romans. Hunter writes (p. 12): "You cannot demonstrate the truth of this gospel as you would demonstrate a proposition in mathematics. You can prove its truth only by experiment—by finding the gospel to be God's power unto salvation in your own life. . . . What Cornish miners and Kingswood colliers, for example, testified in the eighteenth century—'He breaks the power of cancelled sin, He sets the prisoner free—' has been authenticated for themselves by countless people. . . . And still today, in

their moral defeat and despair, men and women venture themselves upon God's grace in Christ, and find afresh at his hands the pardon, peace and power of which Paul speaks." This is typical of the whole commentary, which, while it treats historical and literary matters with scholarly precision, holds before the reader with evangelical warmth the major theological issues which Paul is concerned to make clear. This is why this is such a good book for laymen; it will encourage them to love God with the mind without discouraging love of God with the heart.

Professor Hunter prefaces the commentary on each separate chapter of the epistle with a brief paraphrase in modern speech. The paraphrase of chapter one begins: "Dear 'Saints' in Rome, Let me introduce myself. I am the divinely called and ordained apostle of the gospel promised in the prophets." Each chapter is treated in topical subdivisions. Dr. Hunter manages with great fairness to include a variety of viewpoints on moot questions, making frequent use of the larger commentaries. Such names as Sanday, Headlam, Dodd, Nygren, and Knox are repeatedly mentioned. In most debated questions Hunter tends to seek the *via media*. Thus with respect to Romans 7:14-25 he concludes: "It is best to say . . . that 14-25 describe not only a man's pre-conversion state but the similar experience which may befall a Christian when, forgetting to live in daily dependence on divine grace, he relapses into reliance on his own resources." For the general Bible reader there could be no better introductory guide than this to the profoundest of all Paul's letters.

ROBERT S. ECCLES.

DePauw University

The Epistle to the Hebrews. By WILLIAM NEIL. London: SCM Press, 1955. 143 pages. 8s 6d.

In his preface to this excellent addition to the Torch Bible Commentaries Professor

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Americans are aware of the revival of interest in the Christian religion in recent years—but we have heard little of the revival of *non-Christian* religions, which are today challenging Christian evangelism in Asia and northern Africa.

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Edmund D. Soper, professor emeritus of history of religion at Garrett Biblical Institute, comprehensively surveys the Eastern religious picture and re-emphasizes the strength and uniqueness of the Christian Gospel.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

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Neil publicly confesses an attitude which many of his readers have no doubt privately shared, that is an earlier lack interest in Hebrews which was finally dispelled for him by the recent study of the epistle by William Manson in his Baird Lecture of 1949. Neil's book, in turn, should go a long way toward helping the student of Hebrews to appreciate its lasting Christian significance. He points to the particular necessity with respect to Hebrews of considering its authorship and background in order to discern its contemporary relevance. Neil considers that the author is by no means identifiable, and that the epistle was written to a special conservative Christian group in Rome, probably from Alexandria, because of the Hellenistic Jewish ideas in the book. He suggests A.D. 60 as the probable date. He adopts quite fully Manson's view that the original audience of the epistle because of persecution, or the threat of it, needed to be stirred into a realization of the world-wide mission of Christianity, and must pull away from the older Jewish tradition, an idea also expressed in Stephen's speech in Acts. Neil believes that the author of Hebrews is not attempting to translate Christianity into Greek philosophical terms, but rather uses these terms to communicate with his contemporary world. Primarily he is endeavoring to show the superiority of Christianity to the older Jewish cultus.

Neil finds that a number of the themes of Hebrews convey a message for today. Christ is changeless. The perfect obedience of Christ and his resistance to temptation makes him the one adequate to provide the basis for our faith. What Neil believes to be a renewed interest in our day in typology, recognition of the foreshadowing in the Old Testament of New Testament events, enables us to appreciate the insight of Hebrews into the proper interrelationships between the Testaments. Hebrews shows us the need for an ecumenical presentation of the gospel, and in

the midst of present uncertainties the need to put our faith in eternal realities.

Each chapter of Neil's commentary corresponds to a chapter of the epistle. The chapters are further subdivided into titled sections so that the reader may follow with ease in seeking to learn the main drift of the argument, or may concentrate with equal ease upon passages of immediate and particular interest. Even though the brevity of the commentary requires much of the discussion to be of a fairly broad and summary nature, Neil finds it possible to include succinct analyses of an amazingly large number of particular short passages which he is able much to illuminate in brief sentences. For example: concerning "the very image of his substance" (Heb. 1:3) Neil comments, "This is a metaphor from a seal. The wax bears the exact reproduction of the stamp. Jesus' character is the express image of God's own." This work should greatly aid the non-technical student, but at the same time should encourage him to delve even deeper into this profound epistle.

ROBERT S. ECCLES

DePauw University

THE CHURCH

Christ and His Church. By ANDERS NYGREN, translated by Alan Carlsten. Philadelphia: The Westminster Press, 1956. 125 pages. \$2.50.

The book is clearly Bishop Nygren's contribution toward the intellectual atmosphere that may bring about a more actual ecumenicity of the Christian Church. "Is the Church a part of the Gospel?" he asks. The reply calls for a presentation of the relationship of Christ, the Church and the Gospel. Nygren sets the stage of his thesis by giving the evidence regarding "The Messianic Expectations of Judaism," and its "Realization in Christ." He recognizes what every scholar knows: (a) that the Scriptural passages which are regarded as Messianic by the Jews

are not those which the early Christians used to defend their faith in Jesus' Messiahship; and (b) that the politico-military concept of the Messiah has to be utterly forsaken before the term Messiah can be applied to Jesus. In this latter chapter Nygren interprets the whole role of Jesus as the Suffering Servant of Isaiah. This appears to be a new discovery by the Bishop. He thereupon interprets the great religious moments in Jesus' life in the light of this role. But throughout his entire discussion his basic assumptions are too clearly evident. He believes in an ever-self-conscious Messiah (as presented in the Fourth Gospel), rather than a Jesus who becomes increasing conscious of his Messiahship and the type of Messiah God wills him to be (cf. Luke 2:52).

Bishop Nygren then turns his attention to the Church which he treats as it always has been treated—as the true Israel, the people of the Covenant, in a Christian sense. Yet he never uses these terms, he prefers to use Paul's term "the body of Christ." In this way he can indicate the unity of purpose, spirit and will of both Christ and His Church. This is not exactly new in theological circles. In fact this reviewer felt that the entire book was simply a rephrasing of age-long truths which have never been lost from sight, at least, not in America.

This reviewer would like to raise this question: What does Nygren's plea for understanding and unity by Christ's Church really have to do with the human plight of our day? The Christian Church can discuss and actually come to some acceptable intellectual affirmation regarding Christ's Messiahship and the meaning of His Church. But if it does not get beyond a matter of membership and personal loyalty it utterly fails the cry of the lost souls today. The book fails, for this reviewer, to point out the nature, purpose and value of Church membership. Nygren does indicate the new humanity within the membership of the Church but fails to show the laymen wherein his redemption calls for new

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THE AUTHOR

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relationships and the establishment of a new race of men without regard to former human discriminations.

The concluding chapters on "The Unity of the Church" and "The Ecumenical Problem" are definitely pitched at the Church's chief sin today. To this tragedy Bishop Nygren addresses himself and makes this fine distinction: "The unity of the body of Christ is threatened not by diversity but by division." This handy book will find wide use by the more intelligent churchmen as they seek to assist their minister in building "the body of Christ" into a more effective force for the preparation of the Coming Kingdom.

IRA JAY MARTIN, 3RD

Berea College

History of Christianity, 1650-1950. By JAMES H. NICHOLS. New York: Ronald Press, 1956. 493 pages. \$5.00.

The most neglected phase of church history in terms of a satisfactory text has been the period since the Reformation, and it is curious that two useful surveys of this period should appear almost simultaneously. Fortunately they serve different purposes. The text by Frederick A. Norwood has provided a relatively simple, straight-forward, factual account of the period, whereas the present volume by Nichols is much more detailed, much more concerned with theological implications, and much more interested in analyzing trends and tendencies. Nichols also gives much more adequate attention to developments within Roman Catholicism and Eastern Orthodoxy. Nichols' book will perhaps be most welcome and useful for purposes of instruction on the seminary level, but even there the instructor may find it necessary to provide his students with a glossary defining some of the terms that are introduced without adequate explanation, such as "ultramontane," "secular clergy," "caesaropapism," half-way covenant," "cahiers," etc.

Nichols' major theme—the "secularization

of the west"—is developed with insight and brilliance, but some will find it difficult to share his easy optimism that a mere administrative reorganization of the denominational structure of the churches will call a halt to the process of secularization. Much as a tighter and more unified structure is needed, there are many who would contend that the basic malady stems from a lack of theological clarity, and that in the absence of this administrative reforms may be only a further symptom of secularization and may even serve to accentuate the process.

There are adequate surveys of the Norwood type for the period through the Reformation, but there is no treatment of the first sixteen centuries that is comparable to this survey of the more recent period by Nichols. It is to be hoped, therefore, that Professor Nichols may be prevailed upon to write a similar account of the history of Christianity to 1650, thus providing us with a two volume history of the church.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

Cyril of Jerusalem and Nemesius of Emesa. Ed. WILLIAM TELFER. Library of Christian Classics, Vol. IV. Philadelphia: Westminster Press, 1956. 466 pages. \$5.00.

This volume contains two influential treatises of the fourth century. Cyril of Jerusalem was a practical ecclesiastic who stood in the assured doctrinal tradition of the Jerusalem church and hence was not unduly troubled by the theological controversies of his time. *The Catechetical Lectures*, although delivered a quarter of a century after Nicea, represent an ante-Nicene point of view. The great importance of the lectures is that they give us first-hand knowledge of the instruction given to those who were about to be baptized and admitted into the membership of the church. While none of the major articles of the Christian faith is neglected, major attention is devoted to the meaning of baptism,

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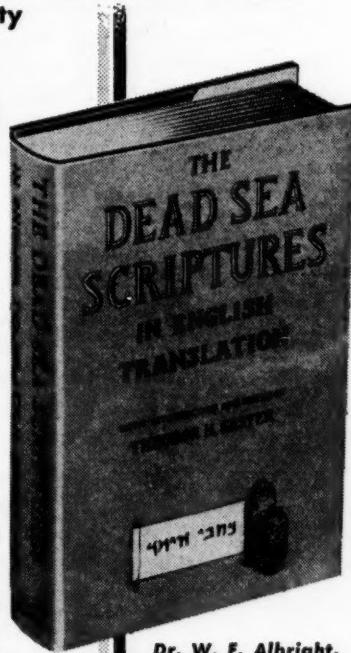
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and the absence of any reference to infant baptism may be of some significance. Two salient features of the lectures are the constant dependence upon Biblical materials and the preoccupation with practical issues. The second treatise reproduced in this volume is of a different character, being a philosophical discussion of the nature of man. Little is known of the author except that he was bishop of Emesa, a city in Syria, and the treatise itself has disappeared and been re-discovered several times during the intervening centuries. Its greatest value is the insight it provides into the thought of the period, both Christian and non-Christian for it was designed as a Christian apologetic addressed to the moderately cultured public outside the church. The editor has made the translation from the Greek text, the only other English translation having been done more than three hundred years ago on the basis of a Latin text. In addition to extensive notes, the editor has written highly useful commentaries on each section of the text.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

History of the Moravian Church. By EDWARD LANGTON. London: George Allen and Unwin, 1956. 173 pages. \$3.00.

The Moravian Church had its origin in the fifteenth century as a result of the reforming activities of John Hus, and was reconstituted as a "pietist" body in the eighteenth century by Count Zinzendorf. This brief history of the movement, which is primarily concerned with relating the Moravians to the Wesleyan revival, is undistinguished in almost every respect. Not only is the author dependent wholly upon English secondary sources, he is unfamiliar with the extensive research of the past fifty years and relies almost exclusively upon four works—Bost, *History of the Bohemian and Moravian Brethren* (1834), Cranz, *History of the*

Brethren (1780), Hutton, *A Short History of the Moravian Church* (1895), and Tyerman, *The Life and Times of John Wesley* (1890). Consequently, the volume reminds one much more of an extended undergraduate term paper than of a discriminating account of an important historical movement.

WINTHROP S. HUDSON

Colgate Rochester Divinity School

Modern Rivals to Christian Faith. By CORNELIUS LOEW. Philadelphia: The Westminster Press, 1956. 96 pages. \$1.00.

This is the first volume of a proposed Laymen's Theological Library by twelve authors. Our author is Professor Loew, Lake Forest College; S.T.M. Union Seminary, Ph.D. Columbia University; former assistant to Professors Niebuhr and Tillich. "At least ninety-five per cent of all adult Americans believe in God and seventy-five per cent regard themselves as members of churches." The majority of these are quasi-Christians, and the purpose is to arouse them to become real Christians. The twelve volumes are to be written "out of similar convictions which the authors share about the uniqueness of the Christian faith." Convinced of the rightness of their convictions, this series will be a unified "crusade" to inform "the laymen" in our churches. "The real purpose is to challenge the reader to rediscover the full message of the Bible and Christian tradition *in its entirety*" [sic].

The fundamental corruption of modern men is an unacknowledged "idolatry" by which they (unconsciously) put their first loyalty in other things than God as revealed in the Bible. First, men today put their trust in Science. Examples of these are the non-theistic Humanists. They overemphasize man; eliminate God. A second idol today is Democracy. John Dewey was a conspicuous example. Democracy has become a dominating idea. Even our idea of God has been reduced by the democratic dogma. Some

argue that a "new God" is demanded. However, the author insists that "the final meaning of our life is rooted and grounded in God and not in American democracy." The third group idol is Nationalism. Many "sincerely identify the will of God with the will of the United States." Too many do not concern ourselves about "the distinctive community and destiny of the Church *over against* American Society." These three forms of idolatry are very pervasive, subtle, and persistent.

We must make certain that ours is a return to Christianity in its biblical, traditional, true sense. Peale's religion of "Positive Thinking" does things for people, but is hardly Christianity. It reduces God to a partner. Billy Graham does recognize the individual idolatries, but slighted group idolatries. We need a real loyalty to Luther's teaching of "salvation by faith" alone. Many who believe the following of Jesus' way of life is Christianity do not know what the Bible teaches about Jesus as Savior and Lord, as divine.

This all leads to "a narrowed down, one-sided understanding of the Christian faith. . . . Every one of us misuses his capacities in the interest of getting his own way by playing God in his own little world. . . . We do not like the old, tough-minded idea of God as an impartial lawgiver."

HORACE T. HOUF

Ohio University

The Church and the Public Conscience. By EDGAR M. CARLSON. Philadelphia: Muhlenberg Press, 1956. xii + 104 pages. \$1.75.

Dr. Carlson is president of Gustavus Adolphus College, and he was a member of the Advisory Commission on the Theme of the Second Assembly of the World Council of Churches. In *The Church and the Public Conscience* he undertakes to examine the

theological basis of the church's concern for social action.

The author maintains that the "role of the church in relation to political, economic, and social systems has too often been merely that of the critic," defining their limits, holding them in check, and denouncing their abuses (p. xi). It is the author's contention that the church has a more positive role in relation to these institutions.

Dr. Carlson develops this thesis largely in terms of the thought of Luther, and in his interpretation of Luther he leans heavily upon the insights of contemporary Swedish theologians. He examines the Christian doctrines of man, society, the church, and "the hope of fulfilment," but the heart of the volume centers about the discussion of the relevance of God's law as manifest in creation and of God's grace as manifest in Christ to life in society. God's purpose in creation must be understood from the standpoint of His positive purpose for creation prior to man's becoming a sinner (p. 58). The church has a positive relation to this purpose of God in creation as well as the redemptive relation of saving man from sin (egocentricity). In short, salvation is not to be understood in wholly negative terms; rather, man is saved for the abundant life, for a fellowship that is more than remission of sins and which includes the whole and original purpose of God (p. 64). Hence, the Christian must be concerned for law, i.e., for fulfilling God's purposes in the "orders of creation." He knows that he cannot fulfill the law by his own efforts, but he also knows that, while the demands of the law remain, God accepts him in his ineradicable sinfulness. Thus the believer is enabled to live by forgiveness (p. 82).

The gospel message of forgiveness is addressed to single, concrete individuals, but the resulting fellowship with God has far-reaching implications for fellowship between men, for the believer's conscience is liberated and motivated by the gospel toward respon-

sible social action. In particular, the Christian's faith that Christ is the Lord of history leads to the discipleship of the Christ who is Lord *in* history, and faith in the resurrection affirms at once the eternal significance of our historical existence (p. 99) and at the same time its social nature as a life lived in community (p. 101).

The primary significance of the present volume lies in the fact that it represents the growing concern on the part of Lutheranism with the responsibility of the church for "the public conscience" and society. It is a suggestive theological introduction to social ethics, but, for those familiar with the writings of Reinhold Niebuhr and Emil Brunner, this volume will seem elementary and quite remote from the actual complexities of the orders of creation which are at once the realm of God's law and the sphere of man's lawlessness.

E. CLINTON GARDNER

*Candler School of Theology
Emory University*

SAIVA PHILOSOPHY

A History of Indian Philosophy, Vol. V, by the late SURENDRANATH DASGUPTA, M.A., Ph.D. Cambridge: The University Press, 1955. \$5.00.

We first acknowledge gratitude and thanks to Mrs. Surana Dasgupta, wife of the late author, for the posthumous publication of the fifth volume of *A History of Indian Philosophy*. She certainly deserves appreciation for this contribution to the work of her husband, a great scholar. In the previous four volumes, Dr. Dasgupta gives a thorough understanding of the history of philosophy of India. Until Max Müller, Paul Deussen, and G. Thibaut produced works on Indian philosophy, all writers of the history of philosophy began their works with Greek and Roman philosophy, while that of India and China was completely ignored. The above mentioned scholars were the first to open a

new avenue of thought to Western students of Oriental philosophy. We are grateful to scholars, such as Dr. Dasgupta and Dr. Radhakrishnan, for their presentation of Indian philosophy to the West. Dr. D. N. Dutta, Dr. S. C. Chatterjee, and Dr. Hiriyanna have presented Indian philosophy in a more popular style to the West and also to young Indian scholars.

Philosophers who want to know Indian philosophy more thoroughly should study the five volumes by Dr. Dasgupta. His documented studies and authentic quotations, from the literature of the earliest Vedic period to the modern age, are very helpful for the understanding of the different schools of Indian philosophy. It is needless to say that this author devoted his whole life to help both Indian and Western scholars to understand the philosophy of India thoroughly. He has also contributed to better understanding of Indian culture in general. We also appreciate the contributions of Dr. Radhakrishnan in clarifying the philosophy and culture of India.

The present volume under review gives us an understanding of the Southern Saiva School of philosophy. The early works of this School of Indian thought, known as Saiva Siddhanta, were written mostly in the Tamil and other Southern Indian languages, so they were not so widely known even among Indian scholars. Indian philosophy was largely written in Sanskrit; and later on, during the Buddhistic period, some works were presented in Pali. Dr. Dasgupta and such other scholars had to read these philosophical treatises in their original language. We are very grateful to him for this publication in English.

In Volume V of his *History*, Dr. Dasgupta especially presents the philosophy of Srikantha and Manikka-Vachakar and the doctrine of Pasupatasutra and such other schools of thought. Those who are acquainted with the three major schools of Indian philosophy—monism, which was expounded by Sankara

and others; qualified monism, advocated by Ramanuja and others; and dualism, expounded by Madhva and others—and the Buddhistic and Jaina philosophy will deeply appreciate the completeness of Indian philosophy in this volume. The Srikantha philosophy is greatly inspired by Ramanuja and some of the early Saiva philosophers of Southern India. Srikantha emphasizes that Brahman (God) has qualities. But at the same time, his viewpoint of Siva (another personification of God) is different from that of other Saiva philosophers of the earlier period of Southern India. The personalistic philosophers of America will find a great deal of similarity to their conception of God, not only in Ramanuja's philosophy but more so in that of Srikantha.

This volume clarifies the Hindu conception of the grace of God. The doctrine of Pasupatasutra and that of Manikka Vachakar show that the theory of the grace of God has been accepted by Hindu thinkers, not only in the teachings of the *Gita* but also throughout the ages. A great German scholar, Rudolph Otto, clarifies this idea in his book, *India's Religion of Grace and Christianity Compared and Contrasted*.

SWAMI AKHILANANDA

Ramakrishna Vedanta Society
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Book Notices

THEOLOGY

Beginnings in Theology. By JACK FINEGAN. New York: Association Press, 1956. ii + 244 pages. \$3.00

Professor Finegan is one of those unusual theological writers whose erudition as a scholar does not disqualify him in addressing the lay mind. That this little introduction to Christian theology will have a strong biblical accent will be anticipated by those who are familiar with his *Light from the Ancient East*. That it will be characterized by clarity of outline and directness of speech will be expected by those who have read his *Youth Asks about Religion*. Many chapters or parts of chapters are neatly outlined. This makes for ease in reading but it may lay the preacher open to the temptation of plagiarism.

The book as a whole is divided into three main topics of theological conversation—God, Christ and the Church. Finegan's discussion of the Christian doctrine of God revolves about the usual subjects—how God is known, the nature of God, his relation to nature, man and evil. The liberal (some may wish to call it neo-liberal) orientation of Finegan's thought begins to appear here—particularly in his insistence upon man's moral freedom (cf. pp. 47f.) which is difficult to harmonize with his own citation of Romans 8:21, "for the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (p. 53). There is an evident optimism about the possibility of following the guidance of conscience, and it is significant that in the book there is no more than an oblique reference to sin.

In his treatment of the person and work of Christ Finegan's liberal presuppositions are made more apparent. If, as President Van Dusen has said, continuity is "the major positive principle of the liberal mind," then this book might more appropriately be titled, *Beginnings in Liberal Theology*. To be sure, theology must always come to terms with the thought of its own time, but it is characteristic of liberalism that it tends to take its interpretative categories from contemporary thought rather than from Christian tradition.

Finegan finds in the phrase "Son of God" a symbol of the continuity between Christ and mankind. It is doubtful whether the Old Testament use of the phrase "Son of God" in any way approximates

the meaning of this title as applied to Jesus by the writers of the New Testament (cf. G. E. Wright, *The Old Testament against its Environment*, p. 64). The same stress upon continuity is evident again in the discussion of the relation of Christianity to other religions and in the exposition of the notion of the future life which appears to be another stage in the emergent evolution of human life (cf. Chap. 16). Thus, at three significant points Finegan has not taken seriously the Christian doctrines of incarnation, revelation and resurrection.

In the final section of the book the founding and nature of the Church are treated as well as the meaning of the sacraments. It is refreshing to find Prof. Finegan defending an immersionist position on baptism rather than simply enumerating alternative points of view.

While this book should be profitable for the common reader, it would be well to place alongside of it such a book as J. S. Whale's *Christian Doctrine* which is much more firmly rooted in Christian tradition.

CHARLES E. CRAIN

Western Maryland College

Christian Words and Christian Meanings. By JOHN BURNABY. New York: Harper & Brothers, 1955. 160 pages. \$2.50

Here is a delightful exposition of fundamental theological concepts written in superb literary style. The concepts are analyzed in eight pairs: faith and knowledge, revelation and dogma, love and incarnation, sin and judgment, forgiveness and atonement, sacrifice and communion, grace and freedom, salvation and hope.

The book is not an exhaustive treatment; yet it is clear and concise, and it reflects the best in contemporary thought on these issues.

The author is aware of the cleavage between traditional theological terminology and the intellectual climate of modern man. He feels that this chasm cannot be rightly bridged by translating the Bible into "modern speech." "Christianity can never substitute another language for its own, simply because there never can be a substitute for Holy Scripture" (p. 10).

As an effective method of communication to bridge this gap, Professor Burnaby suggests an enlightened laity. The book, a series of lectures given at the

University of Cambridge in 1954, represents an attempt thus to enlighten those who are not students of theology concerning the meanings of these basic Christian concepts.

Faith is shown to be not mere intellectual assent but a "personal attitude or act" of trust in God through Jesus Christ, which is a significantly deeper kind of trust than the confidence which one has in his fellowman. The uniquely Christian knowledge of God arises out of this faith; it does not precede it, for the knowledge of faith is a knowledge of acquaintance, not a knowledge of description. The knowledge of God which grows out of faith "is always a union . . . between God and man" (p. 24).

Professor Burnaby feels that the Christian knowledge of God in faith is so unique that the term "revelation" should be reserved for this knowledge alone. He shies away from the concept of general revelation, supporting his thesis by an appeal to Karl Barth, Thomas Aquinas, and the Apostle Peter (Acts 4:12).

The author unconsciously weakens his bold fideism, however, in his discussion of the meaning of *agape*. Addressing himself to the question of the relation between "ordinary human love" and Christian love, Burnaby writes that Christian charity "is none other than the natural love which gives to all human life its savour and its sweetness, purified, enlarged and strengthened by the love of God" (p. 54). If, however, the love which the Christian possesses through the revelation of Christ is the same reality as "ordinary human love," but "purified, enlarged and strengthened," then the objection (p. 36) to the idea that any revelation of God needs correction (as advocates of special and general revelation contend) would seem to be somewhat inconsistent with Burnaby's own position on *agape*.

The book is somewhat uncritical, from a textual point of view. For example, Paul is uncritically regarded as the author of Colossians (pp. 113, 117, 123) and Ephesians (p. 29); the sayings of Christ in the fourth Gospel are quoted as sayings of "the Lord" (p. 43) and of "Christ" (p. 145); the problematical character of the Synoptic Gospels in reference to the problem of the historical Jesus is ignored when Burnaby claims that they give us "the authentic picture of Jesus of Nazareth" (p. 59), in contrast to the Fourth Gospel, the interest in which is more "dogmatic."

The author's point of view is commendably ecumenical and remarkably free from rigid Confessionalism. Confessions are recognized to be of positive value in preserving the integrity of the Church's teaching. But the author feels they should not be used for divisive purposes. He feels that no other condition for membership in the church should

be demanded than "the profession of a sincere desire to receive, through entering and living in that communion, the revelation of God given once for all in Jesus Christ" (p. 47).

The book should be highly recommended, especially to the laity. It will make a valuable text for study by adult Sunday School groups. It is the kind of book which can and should enjoy a wide reading.

RALPH G. WILBURN

*Graduate Theological Seminary
Phillips University*

THE BIBLE

Encyclopedia of Biblical Interpretation. Genesis: Volume II. By MENAHEM M. KASHER. New York: American Biblical Encyclopedia Society, 1955. xiv + 272 pages.

The Encyclopedia of Biblical Interpretation translates into English the Hebrew work of Menahem M. Kasher which has the title *Torah Shelema*, a monumental biblical encyclopedia to which the author has devoted more than thirty-five years of diligent research. When completed, the Hebrew study will comprise thirty-five volumes; only sixteen of these have been published to date. The translation into English under the editorship of Rabbi Dr. Harry Freedman (himself a British scholar of note, known as co-editor of the Soncino Midrash) has produced only two volumes thus far. This second volume carries the work forward from Genesis 6:9 to Genesis 17:27.

In this prodigious anthology are brought together the meaningful comments and interpretations of Jewish scholars who have lived from the time that the Bible was canonized to the present day. This encompasses 1800 years of dedicated study of Holy Scripture.

This second volume is dedicated to President Dwight D. Eisenhower—as a tribute to his military and diplomatic leadership, his championship of Democracy, his eminent record as President of the United States, and his personal integrity, courage and warm personality.

The Foreword by Dr. Samuel Belkin, President of Yeshiva College, is a tribute to Rabbi Kasher for the supreme dedication of a lifetime to his sacred task, and to Mr. Max Stern whose generosity made possible the publication of this second volume.

Included in the volume are notes to the Commentary, enumeration of sources and a subject index.

In a sense this *Encyclopedia of Biblical Interpretation* offers the Jewish viewpoint on Scripture in the same way that *The Interpreter's Bible* conveys knowledge of the Christian scholarship with ref-

erence to Holy Writ. The former, however, is the painstaking effort of one man whereas the latter is the combined result of a number of editors and contributors.

To illustrate the wide range as well as thoroughness of the *Encyclopedia of Biblical Interpretation* we may consider as a typical example the first verse of Genesis, Chapter 12: "Now the Lord said to Abram: Get thee out of thy country, and from thy Kindred, and from thy father's house, unto the land that I will show thee." In this one verse the author refers to twenty-eight items of Commentary, mainly of authorities of the Middle Ages, and adds an anthology (with footnotes) of twenty-seven complete quotations from Midrashic literature and the Zohar of mystical lore.

We eagerly look forward to the publication of additional volumes in English. When completed this magnificent work will be of inestimable value.

RABBI DR. MORRIS GOLDSTEIN

Pacific School of Religion

Jeremiah the Prophet. By George A. Birmingham. New York: Harper and Brothers, 1956. 256 pages. \$3.50.

This is the first American publication of a book which appeared in England in 1939 under the title of *God's Iron*. It is a re-creation of the life and times of the prophet Jeremiah. The lapse of time makes the book slightly dated in style and scholarship.

An eloquent prologue describing Abiathar in exile makes one of the finest narratives of a Biblical character this reviewer has read. The youth and ministry of Jeremiah are traced in detail. The author uses in minute fashion the entire book, bringing to bear a large amount of relevant material from Kings, Chronicles, other prophets, and Jewish tradition.

The German scholars prior to Rudolph are used, although no knowledge of Mowinckel is shown. Traces of most of the standard English writers appear, but usually the judgments of Skinner, *Prophecy and Religion*, provide the norm. To the strictly biographical material is added a full discussion of the Deuteronomic Reform.

To clothe the skeleton biblical narrative with flesh and blood characters is fascinating business. As men of faith and imagination most of them do this, although as scholars we may deplore the practice. Therefore, many may be rebuffed by portions of this book, not so much because the author re-creates, but because were we re-creating, we would do differently. This may be a good book for such scholars because the author brings into play much detail which is often overlooked.

Some sections are exciting, as in the prologue mentioned above. Others are rewarding, including a remarkable characterization of Zedekiah. Often the treatment is suggestive as in the treatment of Jeremiah's imprisonment, Gedaliah, or the role of the Jewish women in chs. 42-44. Occasionally the picture is over-romanticized as in the portrait of Jeremiah as a poet before his call. Probably the author trusts too much the letter of the Biblical record. Occasionally the preacher over-comes the scholar and artist. Perhaps the greatest difficulty is that the historical background gets in the way of biography. Also the complex text as well as the prophet's encounters with authority seem to weigh down the author. Jeremiah's great personality seems imprisoned within the welter of detail.

The book is beautifully written and printed. It is excellent and reliable reading for the layman whether churchman or student. Perhaps it would be best used with Leslie's *Jeremiah* which captures the personality of Jeremiah with remarkable success. For this reviewer the best popular re-creation of Jeremiah the man is still Franz Werfel's *Hearken Unto the Voice*, a most neglected book.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

The Life of Paul. By Robert V. Moss, Jr. Philadelphia: Christian Education Press, 1955. xiv + 81 pages. \$1.25.

This small volume is one of the Coöperative Series of leadership training textbooks planned by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. It will no doubt prove to be a very useful summary of Paul's life and letters for those who are engaged in church school teaching.

The introduction justifies the study of Paul by pointing out the significance of the apostle in the history of the church and the fact that today his influence is still being felt. It also briefly characterizes the world in which Paul worked.

The six chapters of the book tell the story of Paul's life in chronological order. The letters are related to the problems which arose in the course of Paul's missionary career. For example, Galatians is studied in chapter 3 which tells of the first visit to Jerusalem after the conversion, the labors in Syria and Cilicia, the first missionary journey, the Jerusalem Council, and the second visit to the churches of Galatia. Similarly, the letters to Corinth are dealt with in the chapter devoted to the European mission. Since the time and place of origin of each letter is carefully given this procedure does no violence to

the letters and makes for a very readable life of Paul.

I have noticed only one error in the text. On p. 68 the first suggestion "for further study" directs the student to read Ephesians. Since Ephesians is not mentioned in this chapter and is later described as an introduction to the collected letters while Philippians is discussed, the reference must be to the latter. The openness of the map makes it attractive. It is unfortunate that several provinces are not identified (Asia, Galatia, Bithynia and Pontus) and that one name is misspelled (Lycia).

The author and publisher are to be commended for this succinct, simply written, yet scholarly Life of Paul.

B. LE ROY BURKHART

Cedar Crest College

THE CHURCH

Rediscovering the Church. By George Laird Hunt. New York: Association Press, 1956. xiv + 178 pages. \$3.00.

The Association Press has published a number of significant books in its "Rediscovering" series, and this is a fitting new member of the series. The author is Editor of Adult Publications of the Presbyterian Board of Education and has contributed to the important educational developments of that denomination. His analysis of the educational mission of the church, pp. 147-152, is especially good.

The book is rich in allusions, references and quotations from contemporary literature (e.g. T. S. Eliot, Christopher Fry, Jean-Paul Sartre) that may open to many the wealth of insights into the human situation found in the fiction and drama of our age.

Like many of the authors quoted, and like the world described by them, the book gives the impression of a brittle brilliance that may seem superficial, but a

more thorough penetration shows a profound approach to the problem of man and his relationships with his fellowman and God. The book is one that will prove rewarding with a second reading.

The longest section of the book considers "Biblical Insights into Community." The biblical analysis of man, created in the image of God, alienated by sin, and the means taken by God to effect man's reconciliation are briefly yet well-told. Great stress is laid on the concept of Covenant and the New Covenant as a clue to man's salvation. On page 70 the author gives a reminder that merits attention: "It would do us very little good to return to the organizational structure of the New Testament Church, even if we knew exactly what it was, which we do not. Each generation must deal with this problem for its own times." Based on this premise the author seeks to find ways in which the Scripture gives insight into the church, its ministry and its sacraments. In this part of his discussion will be found the greatest areas of disagreements. He asks a number of questions as to the church and its meaning and summarizes: "How can Christians be led to such obedient love that community will be the natural outgrowth of such obedience?" He answers: "We have said repeatedly that we know the answer to those questions. Community arises when the church conceives of its sole task as being to hear the Word of the gospel, and under the Holy Spirit to act in obedience to it. All activities of the church must fit into that framework" (page 124). The remainder of the book is intended to show how this may be realized.

The book is interesting because it gives an approach to an important subject. It would be of doubtful use as a textbook, either of Church Polity or of the Bible, but it is one that would be valuable to put into the hands of the intelligent non-churched.

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Books Received

(Books marked with an * will be reviewed in forthcoming issues of the Journal. Other books are hereby acknowledged.)

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- *Croxall, T. H., *Kierkegaard Commentary*. Harper & Brothers, 1956. xix + 263 pages. \$5.00.
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- Finegan, Jack, *Wanderer Upon Earth*. New York: Harper & Brothers, 1956. vi + 247 pages. \$3.75.
- *Fritsch, Charles T., *The Qumran Community*. New York: Macmillan Company, 1956. 147 pages. \$3.25.
- *Gabriel, Ralph Henry, *The Course of American Democratic Thought*, 2nd edition. New York: Ronald Press Company, 1956. xiv + 508 pages. \$6.00.
- Gill, Frederick C., *Selected Letters of John Wesley*. New York: Philosophical Library, 1956. viii + 244 pages. \$4.75.
- *Goetze, Albrecht, *The Laws of Eshnunna*. New Haven: The Annual of the American Schools of Oriental Research Vol. XXI for 1951-1952. Edited for the Trustees by Fred V. Winnett, 1956. x + 197 pages. \$4.00.
- *Grant, Frederick C., *The Gospel of John and the Epistles of John. 2 vols.* Harper's Annotated Series. New York: Harper & Brothers, 1956. Vol. 1, 75 pages. 95¢ Vol. 2, 57 pages. 95¢.

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- *Guignebert, Charles, *Jesus*. New York: University Books, 1956. xii + 563 pages. \$6.00.
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- *Petry, Ray C., *Christian Eschatology and Social Thought*. New York: Abingdon Press, 1956. 415 pages. \$5.00.
- *Rasmussen, Albert T., *Christian Social Ethics*. Exerting Christian Influence. New York: Prentice-Hall, 1956. xiii + 318 pages. \$4.00.
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- *Wolfson, Harry Austryn, *The Philosophy of the Church Fathers*, Vol. I, Faith, Trinity, Incarnation. Cambridge: Harvard University Press, 1956. xxviii + 635 pages. \$10.00.

The Association

1956 ANNUAL MEETING OF SOUTHERN SECTION

The eighth annual meeting of the Southern Section, National Association of Biblical Instructors, was held on March 19, 1956, at Guilford College, Guilford, North Carolina. Professor Lindsey Pherigo (Scarritt), Vice-President of the Section, presented a devotional to open the meeting. Dean Harvey Ljung, representing President Clyde Milner, brought greetings to the meeting, welcoming the Society to Guilford College.

Professor Pherigo introduced Professor Glenn Massengale (Huntingdon), who gave the Presidential Address and presided over the business meeting. In his address Professor Massengale called the attention of the Society to three topics of general interest, and asked the Society to act on these matters. These concerned membership in the Southern Humanities Conference, the possibility of changing the name of the National Association of Biblical Instructors, and the need to express an opinion regarding pre-seminary studies.

The morning business session accomplished the following: Minutes of the 1955 meeting were approved as printed in the *Journal of Bible and Religion*, October, 1955. Professors Brubaker (Univ. of S.C.), Panigot (Huntingdon), Bradley (Duke), and Beardslee (Emory) were named to the nominating committee. Professors Clarke (Duke), McCasland (Univ. of Va.), and Edmeston (Scarritt) were named as a resolutions committee, pending the concurrence of the President of the Southern Section, Society of Biblical Literature and Exegesis. Professor Frederick Crownfield (Guilford), chairman for local arrangements, spoke about housing, meals, and expenses.

The program for the meeting was a series of papers on the significance of myth in the Bible and a discussion on the handling of the problem of Biblical myth in the classroom. Professor David G. Bradley read a paper, "Myth, Religion, and History," in which he sketched various definitions of myth and indicated the importance of myth in religion. Professor Everett Tilson (Vanderbilt) read a paper by Professor J. Philip Hyatt (Vanderbilt), "The Significance of Myth in the Old Testament." Professor Hyatt discussed the problem of the definition of myth, acknowledged complete and fragmentary myths in the Old Testament, and concluded that

myths are relatively unimportant in the Old Testament. The Hebrews are interested primarily in history, not in myth. Professor McCasland (Univ. of Va.) read a paper, "Myth in the New Testament," maintaining that faith constructs mythologies to achieve a kind of certainty which absorbs and transcends the doubt of reason. Professor Pherigo chaired the quite active discussion on the papers presented and methods of handling myth in the classroom.

After adjournment for lunch, Professor Massengale called the afternoon session of the business meeting to order. Professor Brubaker reported for the membership committee, stating that letters had gone to prospective members, these being followed by announcements of the sectional meeting and programs for the meeting. Professor Lionel Whiston (Catawba), national treasurer, indicated that thirty-four out of the fifty-five new members in the National Association this year are from the Southern Section. The Section gave hearty thanks to Professor Brubaker and his committee, composed of Professors Panigot (Huntingdon), Beardslee (Emory), McCoy (Univ. of Fla.), Robertson (Berea), Hudson (MSCW), Waggoner (Duke), Allen (Wofford), Edmeston (Scarritt), McCasland (Univ. of Va.), and Trevor (Morris Harvey).

Professor Brubaker reported for the nominating committee, naming the following officers for the year, 1956-57: President, Lindsey Pherigo (Scarritt); Vice President, Jack Boozer (Emory); Secretary, Mary Boney (Agnes Scott). These officers were elected. Professor Brubaker was asked to continue to serve as Membership Chairman. On a McCasland-Garber motion, the Section acted to express a desire to become members of the Southern Humanities Conference, to ask the National Treasurer to pay the dues, to request the National President to make a ruling on such questions, and to empower the Executive Committee to name a delegate to the Southern Humanities Conference, Atlanta, Georgia, March 30-31, 1956.

The section engaged in a lengthy and vigorous discussion regarding the proposed change in name of the society. Limitations and values in the present name as well as in suggested names were considered. A Faust-Sales motion to retain the present name of

the National Association of Biblical Instructors received a heavy majority vote in its favor. Discussion then turned to the possibility of influencing suggestions theological seminaries make for pre-seminary curricula. It was reported that the National President of the NABI has been in conversation with representatives of the American Association of Theological Schools. Assuming that some change might be possible, the Section instructed the President to encourage the National President to continue his efforts to strengthen the place of Bible and Religion in curricular recommendations theological seminaries make for pre-seminary students.

The joint committee on resolutions reported to the Society:

The Southern Sections of the NABI and the

SBLE wish to express deep gratitude to our host, Guilford College. We realize that her generous hospitality (it is no exaggeration to call it "southern hospitality") has been extended by President Clyde Milner, and has been accomplished through the vigilant attentions of his colleagues in the department of religion.

The abundant and tasty meals have enhanced the fellowship at table, and our sincere thanks for this enjoyment are extended to those who have bestowed it upon us: Mrs. Frisberg and Mrs. Maarits and Mr. Charles Hendricks.

The meeting of the Section for 1956 was adjourned.

Respectfully submitted,
Jack Boozer, Secretary

TENTATIVE PROGRAM FOR THE N.A.B.I.
ANNUAL MEETING, DECEMBER 28-29

Union Seminary, New York City

December 28:

1:30 P.M. Joint Session with the S. B. L. E.

4:00 P.M. Workshops

- (a) "The Theology of the Teaching Process" Howard Kee,
Drew Theological Seminary
(Other Participant to be Announced)
- (b) The Fine Arts as Source Material for the Teacher of Religion
(Participants to be Announced)
- (c) The Foundations and Opportunities for Post-graduate Work in Religious Studies

7:30 P.M. Evening Session

The Presidential Address

"The Ambiguity of Religion in the University Curriculum"
A. Roy Eckardt, *Lehigh University*

A Panel Discussion

"The Inter-Disciplinary Conversation: Its Present State and Possible Future"

Participants: Dean Harold Schilling, *Penn State University*
(Others to be Announced)

December 29:

10:00 A.M. *Contributed Papers*

- (a) "The Metaphysics of the Bible"
Prof. E. L. Cherbonnier, *Trinity College*
- (b) Re: Course in the Life and Teachings of Jesus
Prof. Lindsey Pherigo, *Scarritt College*, President of the Southern Section of the NABI
(Other Papers to be Announced)

1:30 P.M.

- (a) "The Treatment of Religion in Recent Philosophy Texts"
Prof. Bert C. Williams, *Chapman College*, and President of the Western Section, NABI
- (b) "Has Radical Protestant Theology Refused the Apologetic Task"
Prof. Robert Smith, *Colgate*
- (c) "Some Questions about Biblical Theology"
Prof. Winston L. King, *Grinnell College*

3:00 P.M. Forum: The Case for Modern Man

(Participants to be Announced)

